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Familiar explanation of
Catholic doctrine



REV. M. MÜLLER'S (C.S.S.R.) SERIES.

FAMILIAR EXPLANATION

OF

Catholic Doctrine

FOR

THE FAMILY AND MORE ADVANCED STUDENTS IN
CATHOLIC COLLEGES, ACADEMIES,
AND HIGH SCHOOLS,

FOR PERSONS OF CULTURE, OLD AS WELL AS YOUNG.

— WITH —

A POPULAR REFUTATION OF THE PRINCIPAL MODERN ERRORS.

No. IV.

IMPROVED EDITION.

Compiled from "God the Teacher of Mankind."

NEW YORK, CINCINNATI, AND CHICAGO:

BENZIGER BROTHERS,

PRINTERS TO THE HOLY APOSTOLIC SEE.

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RECOMMENDATIONS.

BALTIMORE, Jan. 3, 1888.

DEAR FATHER MÜLLER:

I have to acknowledge the receipt of your series of catechisms. I have no hesitation to send my cordial blessing and recommendation to your series, especially numbers 3 and 4, as they cover a ground not occupied by the catechism authorized and approved by the Third Plenary Council of Baltimore, and as they are strongly marked by soundness of doctrine, simplicity and plainness of language, a spirit of faith and devotion, precision in expressing and defining Catholic truths.

Faithfully yours in Christ,

J. CARD. GIBBONS,

Archbishop of Baltimore.

MILWAUKEE, Nov. 26, 1887.

REV. DEAR FATHER:

Having looked over your series of four catechisms, I believe that they, especially Nos. 3 and 4, may be very useful.

✠ MICHAEL HEISS,

Archbishop of Milwaukee.

PORTLAND, Dec. 11, 1887.

REV. DEAR FATHER:

Your interesting book "Familiar Explanations of Catholic Doctrine" has come to hand, and I have examined it. True and solid piety can only be the outcome of Catholic dogma. Holiness of life is the flower that has for its root the lively faith in the doctrines of the true Church. Hence the Councils and Sovereign Pontiffs have so urgently insisted on instructing the people well in the dogmas of holy religion. There is nothing so much to be dreaded as the ignorance of the people in matters of faith and morals. For then piety must die out, or weaken down into sickly sentimentalism. It is well and necessary to place in the hands of our people books wherein the dogmas of holy faith are thoroughly explained. These explanations should be made in an interesting style. Your new work "Familiar Explanations" has the charm of a pleasant and attractive style, while it thoroughly treats of many of the dogmas of holy religion. I congratulate you therefore, and most heartily recommend the book, and wish it a wide circulation.

Truly yours in Christ,

✠ Wm. H. GROSS, C.S.S.R.

Archbishop of Oregon.

Recommendations and Testimonials of the First Edition.

CHURCH OF ST. CHARLES BORROMEEO,
SYDNEY PLACE,
BROOKLYN, August 28, 1874.

Rev. dear Father Müller :

I have carefully read and examined your excellent manuscript, entitled "Familiar Explanations," etc. As far as I can judge, it is a clear, sound, orthodox exposition of Catholic doctrine, in a form of question and answer, which cannot fail to be extremely useful for the right understanding of the truths, commandments, and sacraments of our holy religion. Particularly useful seem to be the parts which explain the True Faith, the True Church, the Infallibility of the Pope, and, well, I should have to mention every chapter, from the beginning to the end. It is another great Godsend for these days of unbelief and corruption.

I am your humble servant in the Sacred Hearts of Jesus and Mary,
FRANCIS J. FREEL, D. D.

(From Rev. A. KÖNINGS, C. SS. R., Professor of Moral Theology and Canon Law.)

ILCHESTER, HOWARD CO., MD.,
September 12, 1874.

Rev. and Dear Father Müller :

I have most carefully read and examined your excellent manuscript of "Familiar Explanations of Catholic Doctrine." I took the liberty to make a few alterations. I do not hesitate, for a moment, to pronounce this work of yours one of the most useful for our time and country. It is written in the true spirit of St. Alphonsus. Its theology is sound and solid, its spirit most devout, and its language simple and popular. I was

TESTIMONIALS.

particularly pleased with those chapters which treat of the Church, Papal Infallibility, Indifference to Religion, Prayer, and Grace. Your Catechisms cannot but prove most useful to those who are learning, and to those who teach the Christian doctrine. Their diligent and frequent perusal cannot fail to confirm converts in their faith, and supply Catholics with quite popular and solid arguments, to refute the fallacious objections of non-Catholics. I feel confident that both the clergy and laity will hail with delight the publication of these Catechisms, so well calculated to remedy the two great evils of our time and country: want of faith and true piety.

Congratulating you on having so successfully accomplished one of the most difficult works,

I am your devoted confrère,

A. KÖNINGS, C. SS. R.

“ Rev. Dear Father Müller :

“ Your Catechisms have, at last, been received by us, and read by every one in the community, with unfeigned delight and gratitude. You have done a noble and necessary work. You have succeeded far beyond the expectations of your most sanguine friends and well-wishers.

“ The main reasons for which we all esteem and prefer your late books of instruction to all others in our language, are the following: You are a thoroughgoing Catholic and Papist, and readily infect your readers with your orthodox enthusiasm. Your style is eminently plain, popular, and transparent, always delights, and never wearies either the theologian or the hodecarrier. Your views are at once broad, profound and sublime and yet comprehensible to the dullest mind. Your proofs and illustrations are convincing, comprehensive, always to the point, and never evince the least effort or display. Dryness, the insufferable bore of most religious or learned works, seems entirely unknown to you. Nowadays, this enviable and rare quality of interesting the reader or hearer has become the most essential and indispensable of all. Without it our spoilt, novel-reading public will avoid ascetical books, as they do the small-pox. As to your selection of matter, a most difficult task, you have been most successful. Knowing the practical wants of our age and people, you have hit the golden medium, and have happily blended the doctrinal with the

TESTIMONIALS.

moral, the speculative with the practical. You teach people agreeably how to go about a thing; for instance, how to make confession, hear Mass, avoid occasions of sin, prepare for dying, etc. Your treatise on the Pope and the Blessed Eucharist, and your easy method of praying at Mass, are beyond all praise.

“ Besides, the print is easily legible, the form reasonably small, handy, and portable; the whole appearance neat and attractive—all high recommendations among an æsthetic or utilitarian people. Were it in my power, I would assuredly procure thousands of copies, and distribute them broadcast over the entire land; nor would I rest till your big Catechism at least, “ Familiar Explanations of Catholic Doctrine,” came into every household, and was thumbed by every hand Catholic, Protestant or infidel. No one could help reading it, I am sure. For more than three hundred years, the so-called ‘ Reformers ’ have most ardently and industriously endeavored to publish, not only voluminous works, but also to compose countless smaller works, which, veiling their errors under the cloak of piety, have deceived, with incredible facility, the ignorant, the simple, and the incautious.

“ Your big Catechism is eminently calculated to meet the mischievous activity of such men, and to rear the edifice of Christian knowledge on its own secure and solid basis—the instruction of its authorized teachers; to afford the faithful a fixed standard of Christian belief, and to the pastors a practical form of religious instruction; to supply a pure and ever-flowing fountain of living waters; to refresh and strengthen at once the pastor and the flock. In the pages of this Catechism you have arranged in order expounded with perspicuity, and sustained by convincing argument, the entire economy of religion, comprehending, as it does, the whole substance of doctrinal and practical religion, and at once instructive and edifying to pastor and people. This production of yours will, therefore, decidedly prove to all a treasure of knowledge, a source of comfort, a monitor of conscience, an arsenal of defence, an antidote to neutralize the poison of false doctrines and principles, to do away with prejudice, to remove ignorance, promote piety, and confirm belief under all conceivable circumstances.”

REV. B. NEITHART, C. SS. R.

PREFACE.

REMARKS ON THE SUBJECT OF CATECHISMS.

For many years it has been the full conviction of many pious and learned prelates and priests that nothing is more needed and better suited to do good in this country than a series of correct and concise catechisms for general use; that three numbers are desirable:

No. 1. For little children in spelling classes; for adults lamentably ignorant of what is necessary to believe and to do, in order to save their souls,—who, at the same time, are so slow of intellect, that only the simplest and most necessary elements of Catholic faith and practice can be imparted to them; for colored people, and others that cannot read, and especially for that legion of stray sheep in the humbler walks of life, who are taken to the priest for instruction, confession, and communion on occasions of missions, or in Paschal time, and who have neither time, inclination, nor sufficient instruction to read bulky mission books or dry catechisms filled with long technical answers, or to learn much by heart.

What is necessary for these classes is not so much that they may be able to *explain*, but that they should *know* what they must believe and do in order to save their souls.

No. 2. For the use of the intermediate classes of parochial schools and of catechumens who have more opportunity or capacity.

No. 3. For the advanced classes of parochial schools. No. 2 should contain additional questions and answers concerning certain truths treated of in No. 1. and No. 3 should contain additional questions and answers about very important truths not fully treated of in No. 2. With the aid of these additional questions and

answers the most important truths of religion are more clearly understood and more solidly established.

If a series of catechisms is graded in this manner, the child that has learned No. 1 knows by heart one-half of No. 2 ; and the child that has learned No. 2 knows by heart one-half of No. 3. Hence it is that those children who learn No. 3 will know it by heart within six months. Truths clearly proposed and explained and often repeated in the same words, and in the same order, cannot fail to remain deeply impressed upon the mind, and awaken in our youth a true love for our divine teacher Jesus Christ.

Many a German priest has expressed the desire to have the same catechism in German and in English, because it is a great help for the German children to learn the English language by comparing the questions and answers in German with the English translation. They learn, at the same time, their religion in both languages, and are able to defend it in either language. These German children have a great advantage over those that have learned their catechism only in the German language, because they do not so easily forget their religion and their prayers, and cannot be looked upon as ignorant Catholics by those who attack them on the subject of their religion ; they know how to defend themselves and their religion and feel proud of being able to do so.

A few years ago a zealous Bishop of this country told me the following incident: "In visiting my diocese," he said, "I came to a place where nearly all the young Catholic men had abandoned the practice of their religion. As I wished to find out the true cause, I kindly requested several of them to come and see me upon some matter of great importance. They came, and I asked them the reason why they had given up the practice of their religion. 'Your Lordship,' they said, 'be not too much displeased with us. We learned our religion and our prayers only in the German language. After leaving school, we had to make a living with English-speaking people. We have forgotten the German language, and consequently our religion and prayers. We no longer understand German sermons and instructions. We feel ashamed to go to confession, because we do not know how to make it, either in

German or in English. When our religion is attacked, we cannot defend it, we are silent; and so we are looked upon by Protestants as ignorant and stupid young men, who have learned nothing at school.' 'Is that so?' said the Bishop; 'Yes, your Lordship,' answered the young men, 'this is the plain truth, and this is our sad condition.' 'Well,' said the Bishop, 'do not be discouraged. I will request a zealous and learned priest to teach you our religion in English. So, please, get all the Catholic young men together, and come in the evening to learn your religion in English.'" The young men most cordially thanked the good Bishop for his kindness, and went every evening, with great pleasure, to learn their catechism in English.

"After learning their catechism in English," said the zealous Prelate to me, "these young men became most edifying Catholics, and are now pillars of the Catholic Church in their home."

About two years ago, a missionary priest told me that one day a young man came to him and said: "Father, I learned my catechism and prayers in German. After leaving school, I had to make a living in a place where only the English language was spoken. I soon forgot my religion and prayers. Will you be kind enough to teach me my religion in English?" Such instances clearly show how advisable, even how necessary, it is to teach German children the catechism not only in German but also in English. It is for this reason that the third Plenary Council of Baltimore has ordained that all those Catholic children who are born of German, or French parents, or of parents of any other foreign nations, and learn the English language, shall be made to learn their catechism also in English.

To make it easy for German children to learn the catechism also in English, we have placed the English translation opposite the German text in No. 2. Each of the three numbers in German corresponds to the same number in English.

There are also many priests, Christian Brothers, and Sisters, who have expressed a strong desire to see published another volume, which should be a continuation of No. III. Catechism, for colleges, academies, high schools, for persons of culture, old as well as

young, for professional men, etc. This volume, they say, should also be very plain, popular, comprehensive, and interesting, not so dry, nor so unsatisfactory as most books of this kind are. Objections, however trite and unreasonable, should be noticed and briefly, but solidly, refuted. It should be a work that proves to all a treasure of sound Catholic doctrine, a source of spiritual comfort, a true monitor of conscience, an arsenal furnishing weapons in defence of our holy religion, an antidote to neutralize the poison of false principles as well as of misunderstood and misexplained doctrines of our religion, a minister to do away with prejudice, to remove ignorance, to promote piety and to confirm Catholic belief.

To supply this want in the English language, we have published an improved edition of our work "FAMILIAR Explanation of Catholic Doctrine," or No. 4. of the series, which so far surpasses the first edition that it will be pronounced a new work. Catechists, or other persons, desiring to have a fuller explanation of certain truths of our holy religion, will find it in this volume. We have followed the same order in it that is found in the catechism. Besides, in this volume, we have refuted the principal modern errors.

There has been, it is true, no lack of catechisms on Christian doctrine; but most priests, when instructing children in the truths of our religion, feel the want of a good catechism; they find, in those in use, a want of clearness, conciseness, simplicity and order. They are fully convinced that the teaching of the catechism is an important duty which they have to perform, and that this duty is anything but pleasant with a defective catechism.

No doubt, there are few works more difficult, or which require more patient industry, more correct knowledge of theology, and a nicer distinction of phraseology, than the compilation of a good catechism.

We cannot, however, expect that a catechism should be put out so perfect that no one can find anything to blame; for there are many who have strange views on this subject, and by giving them publicity they often betray a want of correct knowledge of theology, practical judgment, and pastoral prudence. No attention should

be paid to the criticisms of these, especially if it is evident that, from unholy motives, they labor to search out trifling faults in works of this kind, without suggesting anything better and more practical

It may be interesting for many of the clergy to know the catechetical rules, according to which we have prepared this third edition of our series, and the second edition of our work "FAMILIAR EXPLANATION OF CATHOLIC DOCTRINE."

Now these catechetical rules are:

1. He who wishes to succeed in writing a good Catechism, must follow a certain order in arranging the many truths which Almighty God has revealed to his Church. Should this order be logical? The Rev. J. Deharbe, S. J., and other writers of Catechisms, were of opinion that the order should be logical. Hence the Rev. J. Deharbe has divided the whole doctrine of the Church into three parts: Part I. What we must believe—the Apostles' Creed; Part II. What we must do—the Commandments; Part III. The means of grace which we must use—the Sacraments and Prayer. Now this logical order is objectionable, because the Commandments, the Sacraments and the duty of praying are just as much a matter of faith as the Apostles' Creed.

Again, to be logical, he places the lesson on Holy Scripture and Tradition quite at the beginning of the Catechism. Now, this order is objectionable, because the lesson on Holy Scripture belongs to the treatise on the Church; for Holy Scripture does not tell us what the Church and her doctrine is, but the Church tells us exactly what Holy Scripture and its meaning is. We cannot understand what Holy Scripture is before we know what the Church is.

After this lesson, he has another on the necessity and qualities of faith, before he begins the explanation of the Apostles' Creed.

But what use is there in this lesson in the very beginning of the catechism? A catechism of Catholic doctrine is intended for Catholic children who have the faith in them by baptism, and are also naturally inclined to believe what they are taught. Let them first be taught what they must believe—"Euntes docete, etc." and only then follows, "Qui crediderit, etc."

In § 2 and § 3 the word "FAITH" is used repeatedly. Sometimes it means the theological virtue of faith, and again it means the whole revelation of Catholic doctrine. What child, I ask, is able to distinguish the one from the other? In the mind of the author, the paragraphs on the meaning and object of faith, on its necessity and its qualities, may be in a logical order; but they are not in an order that the child can understand.

Again, to be logical, he places a paragraph on the violation of the Commandments after the explanation of them. This heading suggests the idea, 1. That we commit sin only by breaking the Commandments, which, of course, is not correct, for we can sin also against the sacraments, and our duty of praying; 2. That the violation of each commandment is given under this heading, which, however, is far from being the case, for under this heading is given only a definition of sin in general and of some sins in particular; 3. That the violation of each commandment has not been given as yet, which, however, is not true, because it was given in the explanation of the commandments. Again, to be logical, he places the paragraph on Christian virtue and perfection before the treatise on the sacraments and prayer. Now it seems to us that it is only after learning all our duties as contained in the Apostles' Creed, the Commandments, the Sacraments and Prayer, that we easily understand what sin is and why and how we should avoid it, and what virtue is, and why and how we should practise it. What good can be derived from such logical order? Almighty God has manifested himself, not in a logical, but in an historical or natural order. A natural order, therefore, should be adopted in explaining the divine revelations and facts. To establish a logical order of them is to fail in reaching the true object of Catholic doctrine. This object is not to make the child acquainted with a systematic or logical order of Catholic truths; this object is to give the child a clear idea of our religion and of its necessity for salvation, and to make of the child a fervent Catholic.

A logical order in a Catechism causes only great confusion in a book of the greatest importance. When children are made to

see, through the eye-glasses of a learned professor of theology, the truths of religion in a logical order, they are perfectly bewildered.

In this matter, however, the Church is the best judge. We have a wise and safe guide in her example. She has approved of the order which the Roman Catechism has adopted, dividing the whole doctrine of the Church into four parts.

“As the truths, revealed by Almighty God,” says the Roman Catechism, “are so many and so various as to render it no easy task to comprehend them, or having comprehended them, to retain so distinct a recollection of them as to be able to explain them with ease and promptitude when occasion may require, our predecessors in the faith have very wisely reduced them to these four heads, The Apostles’ Creed, The Sacraments, the Ten Commandments, and the Lord’s Prayer.

“The Creed contains all that is to be held according to the discipline of the Christian faith, whether it regards the knowledge of God, the creation and government of the world, or the redemption of man, the rewards of the good and the punishments of the wicked.

“The doctrine of the Seven Sacraments comprehends the signs, and, as it were, the instruments of grace.

“The Decalogue contains whatever has reference to the law, the end whereof is charity.

“Finally, the Lord’s Prayer contains whatever can be the object of the Christian’s desires, or hopes, or prayers. The exposition, therefore, of these, as it were, common-places of Sacred Scripture, includes almost everything to be known by a Christian.”

Now, those who composed the Catechism of the Council of Trent, were men of great learning, holiness of life, and experience. They considered the classification of the truths of our faith, sanctioned during so many centuries, not only good, but even the best to adopt. Hence they made not the least attempt to introduce another.

By trying to establish a logical order in a catechism, we blame the division of the Roman Catechism, and pretend to be wiser and

more practical than the composers thereof. This catechism was published after the Church had taught her religion for more than fifteen hundred years. Now, if a priest who has taught catechism for thirty years justly believes that his opinion on the manner of classifying the truths of faith is worth being listened to, then most undoubtedly the opinion of the Church on this subject should be listened to, especially as it is based on an experience of more than fifteen hundred years, and supported by thousands of very learned, holy, and practical teachers.

To this order the child becomes accustomed by his daily prayer, and therefore no other order whatever can more indelibly impress upon the child's mind the sacred truths of our religion. It is, therefore, more logical to follow this division of the Roman Catechism, and not to think of another; in a word, a logical order, instead of being a recommendation for a catechism, is rather a good reason for condemning it. Witness the catechisms of Rev. Christ. Schmid, of Rev. Kluge, and of other writers of catechisms.

Here, however, we may be permitted to remark that, after the explanation of the Creed, the order in which the chapters on the Sacraments, Commandments and Prayer follow, is altogether optional.

What we wish to say in general, is:

Let the truths of the Apostles' Creed be explained in the order in which they are given. The same is to be said of the Sacraments, the Commandments, and Prayer.

In treating of the Apostles' Creed, we find that the first part speaks of what God the Father has done and taught for the salvation of mankind.

The second part teaches us what God the Son has done and taught for our salvation; and from the third part we learn what God the Holy Ghost does for the salvation of mankind through the one, holy, Catholic and Apostolic Church of Jesus Christ.

"Our predecessors in the faith," says the Catechism of the Council of Trent, "tell us that the Creed seems to be divided into three principal parts — one describing the first Person of the divine nature, and the stupendous work of the Creation; an-

other, the second Person, and the mystery of man's redemption; a third, comprising in several most appropriate sentences or articles the doctrine of the third Person, the head and source of our sanctification." (Article I.) Hence the explanation of the first part of the Creed may be very appropriately headed: "God the Father, our Creator and Teacher;" the second part: "God the Son, our Redeemer and Teacher;" and the third part: "God the Holy Ghost, our Sanctifier and Teacher." The heading of each part is very apt to impress upon the child's mind the great fundamental truth of our religion, that all its sacred truths have come to us from God through his infallible Church—a truth that can never be too deeply impressed upon every Catholic, as we are now going to show in our second remark on catechisms.

2. In our age of widespread unbelief and corruption, it is of the greatest importance to give our youth and non-Catholics a right idea of the spirit and essence of religion, and so bring them to love and embrace it, with a faith that cannot be shaken! But how is it possible to succeed in this, unless it be clearly shown that our religion is based on divine revelation, and placed in the guardianship of a body of men divinely commissioned to teach the world, authoritatively and infallibly, all its sacred and immutable truths,—truths which all men are consequently bound in conscience to receive without hesitation. This is the fixed standard of Christian belief; it is the basis upon which all dogmas rest. If this all-important truth be well understood by our youth, the snares to entrap them may be very cunningly laid, yet they will not be easily caught in the meshes.

Nor can a discussion of doctrinal points be of any great use to one who is not thoroughly convinced of the divine authority of the Church. This being once accepted, everything else follows logically, as a matter of course. Hence, no one should be admitted to the one fold of Christ who does not firmly hold and declare that the Roman Catholic Church, ruled by the successors of St. Peter, is God's whole and sole appointed teacher of the Gospel on earth. However familiar persons may be with our doctrines, or however much they may believe our dogmas, without holding

that is, the order of the justification and glorification of the elect.

The work which the Redeemer began in his Incarnation and completed in his Passion was not yet firmly established and secured; his Kingdom was not to come all at once, nor his dominion to be immediately established on the ruins of the empire of evil. The number of the elect must be gathered from all nations and generations of men. The merits of his Passion must be applied to the souls he has redeemed through all succeeding ages. This great mission is carried on through his Church which, at Pentecost, came forth in the power of the Holy Spirit. Through her our Lord continues to act in the accomplishment of his designs.

The Church, therefore, is, as we have said, inherent in the divine order of creation and grace. God decreed her establishment and indestructibility when he decreed the order of creation and grace. Whatever is incompatible with her teaching, is incompatible with her divine order, aye, with the Divine Being Himself. As without God there is nothing, so without the Church, or outside of her, there is no religion, no spiritual life. All the pretended religions outside of her are shams, at best have no basis, stand on nothing and are nothing, and can give no life or support to the soul, but leave it out of the divine order to drop it into hell.

What is here especially insisted upon is that, in treating of the Church, the reasons why salvation outside of her is impossible should be plainly stated. Merely to assert this truth in a catechism is very unsatisfactory, especially in our age, in which secret societies are doing all they can to undermine the divine teaching authority of the Church. The lesson, therefore, on the Church must be plain and solid and deeply impressed upon the child's mind. The child must have learned, before it leaves school, that *only* the Catholic Church is the Teacher from God, and the *reasons* why salvation out of her is impossible.

To succeed in this, we must treat of the Head of the Church, and his Privilege before treating of the Body.

“In establishing his Church,” says Cardinal Manning, “Christ first chose her supreme Head and Pastor, and therefore the Church, when treating of her own Constitution and Authority in the Vatican

Council begins in the historical order with her Foundation and Head.

“But nearly all theologians, when treating of the Church, have treated of the Body of the Church, before treating of her Head, believing that this was a more logical order. Hence have risen the dangerous traditional errors about the Primacy and the Infallibility of the Roman Pontiff.

“To conceive a clear and precise idea of the Church, it is necessary to have a clear and precise knowledge of the supreme power and privilege of her Head. Unless this be first distinctly understood, the doctrine of the Church will always be proportionally obscure. The doctrine of the Church does not determine the doctrine of the Primacy; but the doctrine of the Primacy does precisely determine the doctrine of the Church.” (Vat. Council, by Card. Manning.)

Now, if we apply these just remarks of Cardinal Manning to the explanation of the ninth article of the Creed which the Rev. Father Deharbe gives in his catechism, we cannot help thinking that the Reverend author labored under dangerous traditional errors about the Primacy and Infallibility of the Roman Pontiff; that, consequently, his conception of the Constitution and Authority of the Church was not sufficiently correct, or if it was sufficiently correct he yielded to the erroneous opinions of certain theologians of his time and country. In this impression we are confirmed by different reasons:

A. He speaks, in the first paragraph, of the Church in general, that is, of her Body, without speaking in particular of her Head and his Privilege, as if the Body of the Church was of greater importance than her Head.

B. To the question, “What, then, is the Church?” the answer is given: “The Church is the Congregation of all the faithful on earth, governed by their lawful Bishops and united under one visible Head.”

(English Translation, published by Benziger Brothers, p. 37.)

Now be it remembered that the *congregation of all the faithful* are not governed by the Bishops; they are governed by the Pope,

the Head of the Church; even the Bishops themselves are governed by him, because they form a part of the Body of the Church.

C. Again, to the question, "By whom are infallible decisions given in matters of faith and morals?" the answer is given: "They (the infallible decisions) are given by *General Councils* approved by the Pope, or by the Pope alone speaking *ex cathedra*. Here again the Bishops are named first and the Pope last.—It is not in this way that the Evangelists honor St. Peter. When they give the names of the Apostles, they always name Peter first. "Now the names of the twelve Apostles are these: The first Simon, who is called Peter." If the Evangelists show such honor to the supreme Pastor of the Church, we certainly have a right to expect that the writer of a catechism should do the same when speaking of *infallible* decisions given in faith and morals by General Councils! For we must remember that it is only the Pope that can give infallible decisions in matters of faith and morals. This is his privilege. It is only he that can decide infallibly whether the decisions of General Councils are true, genuine Catholic doctrine. General Councils must go by the decisions made by the Pope in matters of faith and morals; but the Pope does not go by the decisions given by General Councils—He goes *by the special assistance of the Holy Ghost promised him in St. Peter, when deciding in matters of faith or morals*. We must also remember, that, according to the Vatican Council, the infallibility of the Church is no other than that of her Head and Supreme Pastor.

And the heading of the "*Constitutio dogmatica de fide Catholica*" does not read: "Sacrum Concilium, Pio Episcopo, servo servorum Dei approbante, ad perpetuam rei memoriam;" it reads: "Pius, Episcopus, servus servorum Dei, *sacro approbante* Concilio, ad perpetuam rei memoriam;" and this does not mean that what the Supreme Pastor teaches has to be approved by the general Council; it means that the General Council goes by the teaching of the Supreme Pastor. The answer, therefore, to the above question should read: Infallible decisions in faith and morals are given by the Pope, speaking *ex cathedra*, either alone or in General Councils.

D. In the second paragraph he speaks of four marks of the true Church by way of controversy, (a catechism should contain no controversy) and in the third paragraph he speaks of some other qualities of the Church. Now, a catechist who treats in two separate paragraphs of the marks (proprieties) of the Church, evidently shows that he has no clear conception of the Constitution and Authority of the Church; he shows that these marks are a source of perplexity and embarrassment for him; he shows that he does not understand how important it is to speak of these marks in the right place, in order to prove by them the grandeur and majesty of the divine Constitution and Authority of the Church. Indeed, if these marks are not spoken of in the right place in the treatise on the Church, the whole treatise will be very defective in clearness and solidity.

E. At the end of his Catechism, he makes the following RECAPITULATION:

1. *Our Religion is Divine.*

This is proved by her history from the beginning of the world up to the present time, and is made clear by her age, her Founder, her duration, her blessings, her works, etc.

Our Divine Religion teaches us that we have been created, in order that we may serve God in this life, and be eternally happy with him in the next.

For this end we must, 1. Believe all that God has revealed (pages 51-55); 2. Keep all the Commandments which God has given us himself (pages 92-115) or through his Church (pages 115-120); consequently, avoid sin, by which the Commandments are broken (pages 120-125), and strive to lead a virtuous life (pages 125-130); but to do this we must have the Grace of God (pages 131-133). Therefore we must also, 3. Make use of the Means of Grace which God has ordained, which are the Sacraments (pages 134-167) and Prayer (pages 168-174).

No good catechist would make such a recapitulation at the end of a catechism. In making a recapitulation, he would begin with the Church, saying: The Catholic Church is from God. This

is evident from her unity, holiness, catholicity, apostolicity, etc.—Through her God teaches what he has revealed to her in the creed, etc.

These revelations he will make known through her to the end of the world, in order that all men may believe them and be saved by them. He, therefore, who wishes to be saved, must believe and do what God teaches him through his Church.

Cardinal Manning, therefore, told a great truth when he said: “The doctrine of the Church will always be proportionally obscure to him who has not a clear and precise knowledge of the supreme power and privilege of her Head.”

Every catechist, therefore, should endeavor to acquire this clear knowledge of the Church, in order to be able to communicate it to those whom he instructs in our religion. It is only then that children will highly appreciate and dearly love the Church and her doctrine, and live up to it. But how will many of those who teach catechism obtain such knowledge, if it is not plainly given in the catechism. It cannot be obtained from the explanation of the ninth article of the Creed in Deharbe’s Catechism.

Therefore we repeat that the lesson on the Church is of all others the most important, and on this account it should be most clear, most precise, and most solid.

3. The lessons on God, especially on the Divinity of Christ, on the Holy Eucharist, the Sacrament of Penance, and Prayer should be just as plain and solid as those on the Church.

We live in an age and a country, in which Satan, by means of heresies, revolutions, bad secret societies and godless state-school education, has succeeded so far as to bring thousands of men to a state of indifferentism towards God and his holy religion—to a state of heathenism and infidelity. Hence, the Council of the Vatican deemed it necessary to define the existence, personality, and nature of God. This clearly shows the importance of inculcating these truths as against the errors condemned. Indeed, the very fundamentals of religion are so obscured that it is necessary to begin with them, and so clearly show the whole plan of Redemption, that thousands with clear minds and willing hearts will,

when they hear the word of truth, correspond to the grace of God and believe.

A few years ago, the Mother Superior of a certain Academy told me that twenty-two young ladies professed no religion when they came to the Academy, because they had never been taught any; that they were perfectly astonished when they learned that the Son of God became man and died for us, etc. They all became Catholics after having been properly instructed. From this we see that many unbelievers of this country are men of good will. If they are properly instructed, they will acknowledge the truth of our religion, embrace it and become good Catholics.

Since the Holy Eucharist is the centre, the life, the strength, and support of our holy religion, the lessons on the Real Presence, the Holy Sacrifice of the Mass and Holy Communion should also be plain and solid, so as to make the child conceive a correct knowledge of this sublime mystery of our religion and a great awe and love for the same.

The frequent and worthy reception of the sacrament of Penance and of the Holy Eucharist sanctifies the Christian. But can it be expected that a child, when grown will often and worthily receive these sacraments, if the lessons treating of them in his catechism, are very imperfect?

In speaking of grace, the Rev. Deharbe says, it is true, that God gives *sufficient* grace to all men to be saved, but he does not explain what this *sufficient* grace is. We may have learned all that may be said of actual and sanctifying grace; if we have not learned well what the sufficient grace is that God gives to all men, there would be reason for despair of salvation. But if we have learned what sufficient grace is and how to profit by it, there is no reason for any one to despair of salvation. Hence it is of the greatest importance to show, in a catechism, that the *sufficient* grace which God gives to all men to be saved is the grace of prayer. This is, as St. Alphonsus proves, a most consoling doctrine; for by profiting by this grace of prayer, the just are enabled to persevere in grace to the end, and sinners will obtain the grace to be reconciled with God.

The objection which some priests might make here, *i. e.*, that the explanation of these truths at greater length would make the catechism rather diffuse, is scarcely worthy of consideration. What is objectionable in a catechism is not so much diffuseness as obscurity in meaning, or deficiency in clearly explaining the doctrine of our religion. It is true, nothing new can be taught in a catechism, since the truths of our holy religion are always the same. But the manner of proposing and explaining those truths may be new. It certainly admits of improvement in all the catechisms that we have examined. Whenever a doctrine is clearly proposed and explained, it is easily understood and remembered, and makes a lasting impression. But whenever a doctrine is proposed and explained in a dry and obscure manner, it is apt to create disgust, and leave both mind and heart empty.

4. As a catechism is supposed to be a standard work of Theology, it must contain the sound doctrine of the Church. Deharbe's Catechism, in giving the difference between the bloody sacrifice of the Cross and the unbloody sacrifice of the Mass, says that "There is no death of Christ at Mass, but his death on the cross is represented through the separate consecration of the bread and wine." This doctrine is not sufficiently correct, because the essence of the sacrifice of the Mass is placed in the consecration alone of the two species. Sacrifice always supposes the destruction of the victim. Jesus Christ was our victim from the first moment of his life until he was about to die on the cross. It is only by his death on the cross that he became our bloody sacrifice. In Mass Jesus Christ is our unbloody victim from the time of consecration to the time of Communion. It is by the communion of the priest that he loses his Eucharistic or mystic life and becomes our unbloody sacrifice. Mass, therefore, consists of two essential parts—Consecration and Communion. In his Moral Theology, St. Alphonsus teaches that "*Essentia Sacrificii Missæ consistit partialiter in consecratione et partialiter in sumptione; in consecratione enim ponitur victima et in sumptione consumitur. Verumenim et reale sacrificium requirit veram et realem rei oblatæ destructionem quæ non habetur nisi per sumptionem sacerdotis qua destruitur sacra-*

mentalis existentia." (L. vi. 305 ; Exam. Ord. n. 96.) Hence it is that, if a priest, after Consecration, is not able to finish Mass, the Church wishes that, if possible, another priest, though not fasting, should *consummate* the unbloody sacrifice by Holy Communion. The reason is because the unbloody sacrifice is consummated, not by the representation of Christ's death, but by the real mystic death of Christ, effected by Holy Communion. Hence, too, it is that the Church requires her children, under pain of mortal sin, to be present, on Sundays, not only at the Consecration and representation of Christ's death, but also at the Communion of the Mass—at Christ's mystic death itself. But here it may be said that there are theologians who are of opinion that the essence of the sacrifice of the Mass consists in the Consecration alone. Be it so; but according to this opinion, Holy Mass is only a *representative* sacrifice of that of the cross; but Holy Mass is not only a *representative* but also a *real* sacrifice, and therefore its essence consists not only in the Consecration, but also in Holy Communion. This doctrine is approved by the Church, and therefore it is sound. If the Holy Mass is explained according to this sound doctrine, the people more easily understand how great and sublime this sacrifice is, and the better they understand the greatness and the sublimity of Holy Mass, the more they appreciate this holy sacrifice, the more they love it and the more powerfully they feel drawn to be present at it.

In a catechism, therefore, such a private opinion of one or the other theologian must not be given as the sound doctrine of the Church. In a catechism we expect to find sound doctrine throughout, and the Church teaches her faith not only by defining certain truths, but also by her liturgy, practices, etc. It may be well to add here what Pope Leo XIII. has said on the opinions of certain theologians.

“That method of teaching,” says Leo XIII., “which rests on the authority and judgment of individual professors, has a changeable basis, and hence arise different conflicting opinions, which foster dissensions and controversies which have agitated Catholic schools for a long time and not without great detriment to Christian science. (Leo XIII. Brief, 19th June, 1886.)

5. A catechism must contain not only the sound doctrine of the Church; it must also contain the particular truths of religion in clear and precise definitions, in order to give the learner a correct idea of them. Defective definitions of the truths of religion leave the learner only half instructed. In rendering not only clear, but distinct and precise, every proposition that should be admitted into a catechism, lies the highest art of the composer.

In explaining the holy sacrifice of the Mass it is of the greatest importance to give children a clear idea of sacrifice and of the law of sacrifice, in order to make them understand that Holy Mass is not only a *representative*, but is a *real* sacrifice, and that we are bound to honor God by this sacrifice. Now, in Deharbe's Catechism, the very definition of "sacrifice" is rather defective, and after children have learned all the questions and answers of the paragraph on Holy Mass, they will have but an obscure idea of this august sacrifice; they will go to hear Mass on Sundays and Holy-days of obligation, because they are told that it is a mortal sin not to hear Mass on those days. But if children are made to understand that God, from the beginning of the world, required men to give him the honor of adoration by offering sacrifice in the manner which he had prescribed—if they are shown that God never abolished the law of being honored by sacrifice, and that he wishes Christians to honor him by the most august sacrifice of the Mass—if they are shown the unspeakable spiritual and temporal blessings of Holy Mass—they will go to hear Mass not only to avoid a mortal sin, but it will be a pleasure for them to go and honor and thank God by this great sacrifice and to share in its unspeakable blessings.

Very defective in Deharbe's Catechism is also the definition of the sacrament of matrimony. "Matrimony," it says, "is a sacrament by which two single persons, a man and a woman, are joined together in marriage, and receive grace from God, etc. Suppose the young man and the young woman are not baptized—do they receive the sacrament of matrimony? Suppose they are baptized, and an *impedimentum dirimens* exists between them—are they married at all?

Again, it is wrong to say that the forbidden times render marriage unlawful; they render only the *solemnizing* of marriage unlawful.

To the question, "Does our confession become bad, if the penance is not performed?" The answer is given: "No; the past confession remains good; but we commit a new sin and deprive ourselves of many graces." Now, this answer is very defective. If a person had a mortal sin to confess and received for it a penance which he could perform but did not intend to perform when the priest gave him absolution, such a confession does not remain good, because it is a sacrilege. If the penitent, in confession, intended to perform the penance given for a mortal sin, but afterwards *wilfully* neglected to perform it, his confession holds good, but he committed a mortal sin by wilfully neglecting the penance. If the penitent, in confession, had only venial sins to confess, and received a penance for them which he intended to perform, but afterwards wilfully neglected to perform, his confession was good, but he committed a venial sin by neglecting wilfully to perform the penance. If the penitent forgot to perform the penance, or was really unable to perform it, he committed no sin whatever, and his confession was good. Surely, such bad answers as the above should not be found in a catechism.

It is also of great importance to give the reason why the Catholic Church is evidently one, or rather to show what makes and keeps her one. Instead of doing this, Deharbe's Catechism gives only the points in which the Church is one; and what it says of the Catholicity of the Church, may be said just as well of unbelief. The Roman Catechism explains more solidly why the Church is Catholic.

To the question, "What does the New Testament contain?" the answer is given: "The New Testament contains the Revelations which we have received through Jesus Christ and the Apostles." This answer is not correct, because the New Testament contains *only a part* of the Revelation made by Jesus Christ, etc.

The definition of Holy Scripture should be given as it is given by the Vatican Council.

It is also very wrong to say that *the physical evils of this world*, that is, sufferings, *often* come from God. See Deharbe's Cat. p. 18, published by Benziger Bros. This error is probably to be ascribed to the translator, as also the error that "such souls as have departed this life *in a state of venial sin*, go to purgatory." To depart *in a state of venial sin* means to depart under the guilt and punishment of venial sin. Now the guilt of such sin can be remitted in this world by an act of contrition or love of God, but not in the other world. Hence, St. Thomas, St. Alphonsus, and other great theologians teach, that the guilt of venial sin is remitted by that general contrition which the just have of all their sins before their death, so that they depart under the temporal punishment, not under the guilt, of venial sin. (See Deharbe's Cat., p. 78, published by the Cath. Publication Society.)

According to the Roman Catechism it is not correct to say, "I believe *in* the Holy Catholic Church."

6. Good catechists are of opinion that the question should be repeated in the answer whenever the answer, without the repetition of the question, is meaningless. There are very many such meaningless answers in Deharbe's Catechism, because the question is not repeated. In learning by heart such meaningless answers, children learn by heart, not complete truths, but merely words. In repeating the question in the answer, there is also the advantage for children that they more easily remember the complete answer.

However, in repeating the question in the answer, we must take care in choosing such a verb in the question as can be repeated in the answer. It is asked, for instance, in Deharbe's Catechism: "Into what misery did their sin plunge the whole human race?" Answer: "Sin with its fatal consequences passed on all mankind, so that we all come into the world infected with sin." The verb used in the question can, of course, not be used in the answer. Another one, therefore, should be chosen.

7. The questions should be worded so as to avoid making a teacher of the child. The child is the learner, not the teacher, of the truths of religion. Hence the child should not be asked, "What do *you* believe of Jesus Christ? what do *you* mean by say-

ing that Christ sits at the right hand of God? What do *you* mean by grace? etc. etc.

To these questions the child answers: "When I say that. . . . I mean that. . . ." In this way the child is made a teacher, and often a bad one, especially when the answer it has learned is a defective definition of truth. There are many such questions and answers in Deharbe's Catechism, published in English by Benziger Bros. (See p. 12 to 15.)

8. The questions should not be worded so as to require but a Yes or No as answer. Such questions and answers are tedious for the child, and do not cultivate the memory and the intellect.

9. The question must be worded so as to make the answer flow naturally from it, in order to aid the memory of the child in remembering the answer. It is asked, for instance, in Deharbe's Catechism: "In what other way can we sin against the first Commandment?" Answer: "We can also sin against the first commandment by idolatry, sacrilege, superstition, witchcraft, fortune-telling, and such like practices." This answer cannot be easily remembered by the child, because there is not one word in the question to remind the child of the answer, in which the sins against the adoration of God are given. It would, therefore, have been more natural to ask: "What are the sins against the adoration of God?"

10. The answers should not cover more ground than the questions ask; otherwise the learner is made to know more than the interrogator or teacher, and the child will find it difficult to remember the part of the answer which is not contained in the question. Besides, no one expects a person to answer more than he is asked.

11. No answer should contain *superfluous* words, in order not to burden the child's memory more than is necessary.

12. Thousands of our Catholic children in this country learn but a small catechism. Hence it is necessary that even the small catechism should be a summary of the truths of faith, as otherwise so many children would remain ignorant of what is most important for them to know. Ignorance in religion leads to religious indif-

ference and even to apostasy from the faith. Hence Pope Benedict XIV. says : " We affirm that the greatest part of the damned are in hell, because they did not know those mysteries of faith which Christians must know and believe." (Inst. 27, No. 28.) A catechism, therefore, which is not a summary of the truths of our religion, should never be adopted for general use.

13. A catechism should also contain some questions and answers on conscience. Father Deharbe has no questions on conscience in his catechism. He uses the word "conscience" once in the answer to the question : "How can man come to the knowledge of God ?"

14. As all the sacred truths of our religion have been revealed by God, it is of the greatest importance to make the revelation apparent from the manner of wording the questions and answers. This way of wording the questions and answers produces a livelier and stronger faith in the tender hearts of children, and a greater love for God and his sacred revelations; it is also very apt to fill the catechism with a vein of colloquial familiarity and tenderness of thought, to make it unusually attractive and interesting for children, to strike home in a way calculated to fill the tender soul of the child with a spirit of devotion, and to instruct the mind in a lasting manner.

15. Both the questions and the answers should be couched in very plain words, and constructed in the manner in which children speak and express their ideas.

There are hundreds of children in this country that scarcely ever get a good explanation of the truths of faith. If these truths, then, are proposed in terms and in a manner altogether unintelligible to children, they will produce a great aversion to the catechism, and but little faith in the tender hearts of the little ones.

It may be well to remark here that many a question and answer in a catechism is hard for children to remember and to understand, because the compiler of the catechism, instead of using verbs, uses too many nouns in his questions and answers. And this is one of the reasons why Deharbe's Catechism is a very dry, lifeless,

and monotonous little book, which it is difficult for children to learn and to understand.

To illustrate. It is asked, for instance: What means, God is just? A child will never answer: God is just means that he rewards and punishes men according to *their deserts*; instead of saying according to their deserts, it will say, *as they have deserved*.

No doubt, if a catechism lacks clearness of expression in its questions and answers, simplicity of language, precision in the definitions of truths, soundness of doctrine throughout, solidity in explaining the great truths of our religion; if it contains many meaningless answers, and treats of religion in a manner that is not apt deeply to impress the sacred truths of religion upon the tender hearts of children, it is a little book that is not calculated to promote the great cause of religion among the young.

Will any one here say: "Let those who have to teach catechism, supply, in their instructions, the defects of the catechism"? The objection is rather absurd. Were it an easy task to supply the defects of the catechism in oral instructions, we would have had good catechisms long ago. Every priest knows that, for certain good reasons, most of those who teach catechism are not able to supply such lamentable defects. How poorly these defects have been supplied by catechists is evident from the fact that so many of their pupils of both sexes have fallen away from the faith. Had they learned a good catechism, many of them, instead of becoming bitter enemies of the Church, would have become her most strenuous defenders by word and example. The above objection, therefore, is a good soothing plaster, not for the conscience of the GOOD PASTOR, but for that of the *hireling*.

Ah! were God to show to all priests the souls of those children who have learned a very plain, concise and practical catechism, and the souls of those who have learned a catechism that is not worth the name, what an immense difference would not we behold in their faith in Jesus Christ, and in their love for him and his Holy Church! And this difference can be seen in the whole course of their life. Catholics are good and holy in proportion to their faith in, and love for, Jesus Christ. The more lively their faith is

in Jesus Christ, the greater also will be their love for him; and the greater their love is, the greater also will be their merits and their rewards for the same in eternity. The happy results of a good catechism are indeed incalculable, but the evil effects of a bad catechism are most deplorable. I would like to know how many of those boys became good priests, and how many of those girls became good Sisters, who have learned a bad catechism!

According to the foregoing remarks, we have improved the *second* edition of our catechisms, and the *first* edition of "Familiar Explanation of Catholic Doctrine," or No. IV. of the series.

Those who wish to have a still fuller explanation of the Catholic Doctrine, illustrated by appropriate examples and parables etc., are referred to our great work, "God, the Teacher of Mankind," in nine volumes.

In giving these catechetical rules, it is not our purpose to undertake a disputation or an argument; we wish simply to give the views on this most important subject, which have been expressed by those that are competent to judge well of the merits and demerits of catechisms. We leave it to every one to agree or disagree, as he judges best.

What has especially encouraged us to improve the second edition of the series of our catechisms are the approbations and recommendations given to that edition by the Sacred Congregation for the Propagation of the Faith, by eminent prelates and distinguished priests of the Church, and by the Catholic press. We have taken the liberty to prefix these approbations and recommendations to the third edition of the series.

We are far from believing that we have been successful in our most difficult undertaking, and that our catechisms cannot be improved. Every good catechist, however, will give us credit for having avoided many serious blemishes that are found in other catechisms. But as that which is already good becomes gradually perfect by the suggestions of many of those competent, we hereby humbly and respectfully request any one competent to call our attention to what may and ought to be improved in our catechisms. This, we think, is the only way to obtain, by and

by, a catechism that will give general satisfaction. When the Bavarian Bishops met at Freising, in 1850, to discuss the all-important question of having the same catechism in their dioceses, they arrived at the following conclusion: "We are thoroughly convinced that the object of our deliberations and discussions cannot be very soon and with certainty realized by putting out a new catechism; it can be realized soon only and with certainty by improving a tolerably good catechism in those points in which it may and ought to be improved."

I have now only to add that I submit this, and whatever else I have written, to the better judgment of our Bishops, but especially to the Holy See, anxiously desirous to think nothing, to say nothing, to teach nothing but what is approved of by those to whom the sacred deposit of Faith has been committed—those who watch over us and are *to render an account to God for our souls*.

Now, should the Prelates of the Church deem this series of Catechisms, at least Nos. III. and IV., well calculated to promote the great cause for which it has been prepared, the writer will believe himself amply rewarded for his labor, and will feel extremely grateful, if they encourage their introduction by recommending them to the clergy and laity of their dioceses.

PHILADELPHIA:

Feast of St. Alphonsus, 1887,

St. Boniface Church, 144 Diamond St.

CONTENTS.

	PAGE.
PREFACE.....	1
Introduction. (Against Indifferentism).....	1

PART I.

GOD THE FATHER, THE CREATOR OF HEAVEN AND EARTH AND THE TEACHER OF MANKIND.

The Apostles' Creed.....	4
Why drawn up by the Apostles.....	4
What it treats of.....	4
ONE GOD.....	4
How we know what God is.....	6
The Perfections of God.....	7
How the Heathens came to believe in more than one God.....	10
How God showed that there is but one God.....	10
THREE PERSONS IN GOD.....	11
The Works of God—The Creation of Heaven and earth.....	16
To what the existence of the world is owing.....	16
What God has made known of himself by the creation of the world.....	18
What we should admire and praise in every creature.....	18
Objection of infidels refuted.....	19
What the Church teaches on this subject.....	19
In how many days God made the world and what he made on each day.....	20

THE ANGELS.....	27
Adam and Eve, our first parents.....	31
Why the soul of man cannot die	35
How we know that the soul is a spirit.....	35
Why the soul is endowed with understanding and free-will....	36
How we must use our liberty.....	37
In what proportion the greatness of liberty is.....	37
Who enjoys great liberty.....	37
The wicked abuse liberty.....	37
The true friends of liberty.....	37
The worst enemies of liberty.....	37
Why God made man to his own image, and to live forever....	38
The answer to be given to him who asserts that he has no soul	39
THE FALL OF MAN.....	41
Man's primitive dwelling-place—Paradise.....	41
What Adam needed as the first father of the human race.	42
Why it was necessary that God should teach man why he made him.....	42
The commandment which God gave to our first parents..	43
Violation of the commandment.....	43
The reproach of conscience.....	43
What conscience is.....	43
The office of conscience.....	44
How Adam and Eve came to commit sin.....	46
The punishment of sin.....	46
Why the Blessed Virgin Mary was preserved from original sin	47
The promise of the Redeemer.....	47
How God preserved the religion which he had taught our first parents.....	49
How God preserved religion after the Deluge.....	52
What knowledge of God the people had at the time of Moses:	54
How God preserved religion from the time of Moses to the time of the coming of the Redeemer.....	54
The prophets and their mission.....	54
Their miracles.....	55
What a miracle is, and how miracles are divided.....	55

In performing miracles, God does not act contrary to the general order of nature.....	56
What the Church teaches on this subject.....	56
Several questions on miracles.....	57-59

JESUS CHRIST, THE SON OF GOD, OUR REDEEMER AND TEACHER.

The second article.....	68
The third article—The Incarnation.....	70
The Hidden Life of Christ.....	73
The Public Life of Christ.....	78
Christ's Divinity.....	79
The fourth article.....	85
The fifth article.....	90
The sixth article.....	29
The seventh article.....	94
The eighth article.....	102
The ninth article—How Christ established his Church.....	105
St. Peter the Head and Chief Pastor.....	106
Infallibility of the Pope.....	114
The office of the Pope.....	119
Explanation of the definition of the infallibility.....	122
What is meant by the infallibility of the Church.....	125
In what matters the Pope is infallible.....	126
The dogmatic value of the Pontifical acts <i>ex Cathedra</i> —.....	128
Erroneous opinions on this subject.....	129
The powers of the Apostles.....	132
The teaching and hearing Church.....	139
The marks of the Church.....	139
The names given to the Church.....	142
The Church cannot be destroyed.....	143
The Church guards the Word of God—Holy Scripture.....	144
Tradition.....	149
What can, and what cannot be changed in the Church.....	154
An objection concerning disedifying pastors answered.....	156

Qualities of faith	158
Reasons why no salvation is possible out of the Church....	161-180
Objections answered.....	180
The Spanish inquisition.....	187
The massacre of St. Bartholomew.....	189
The Crusades.....	190
Galileo.....	193
The conduct of certain Popes.....	194
Popes deposing sovereigns and interfering with civil govern- ment.....	195
Is the Church opposed to science and civilization ?.....	201
The Communion of Saints.....	205
The tenth article.....	207
The eleventh article.....	207
The twelfth article.....	209

PART II.

THE COMMANDMENTS OF GOD.

The greatest commandment.....	210
The first commandment.....	216
Veneration and invocation of the Saints.....	225
The second commandment.....	233
The third commandment.....	237
The fourth commandment.....	245
The fifth commandment.....	251
The sixth commandment.....	267
The seventh commandment.....	266
The eighth commandment.....	273
The ninth commandment.....	278
The tenth commandment	279
The Commandments of the Church.....	280
The first commandment.....	283
The second commandment.....	284
The third and fourth commandment.....	289
The fifth commandment.....	292
The sixth commandment	293

PART III.

THE SACRAMENTS—THE PARTICULAR MEANS OF GRACE.

On grace in general.....	293
The sacraments.....	303
Baptism.....	308
Confirmation.....	316
The Holy Eucharist—The promise of.....	321
The institution of.....	324
The law of sacrifice before Christ.....	333
The bloody sacrifice of the new law.....	338
Holy Mass—the unbloody sacrifice.....	342
Holy Mass, the clean oblation in all places to the end of the world.....	346
The ceremonies of Mass.....	359
Holy Communion.....	360
Adoration of Jesus Christ in the Bl. Sacrament.....	370
The sacrament of Penance.....	374
Indulgences.....	389
Extreme Unction.....	394
Secret societies—Labor unions— <i>Note</i>	394
Holy Orders.....	401
Matrimony.....	406
States of life superior to matrimony.....	414
Sacramentals.....	416

PART IV.

THE LORD'S PRAYER.

Prayer, the great universal means to obtain the grace of God..	419
The Lord's Prayer.....	428
The Hail Mary.....	432
CONCLUSION—AVOID SIN AND DO GOOD.....	
Avoid sin.....	432
Do good.....	446

APPENDIX.

PAGE

Orthodox Catholic Teachers and Believers..... 1

INTRODUCTION.

1. What is most necessary for us to know?

It is most necessary for us to *know God* and *why we are in this world*.

“Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in the abundance of his wealth, but let him that does glory, glory in his knowledge of me,” says the Lord through the prophet Jeremias. —IX. 23.

2. What must we do to know what God is, and why we are in this world?

To know what God is, and why we are in this world, we must firmly believe and faithfully do what we are taught: 1. In the Apostles' Creed; 2. In the Commandments; 3. In the Sacraments; 4. In the Lord's Prayer.

3. From whom have we the Apostles' Creed, the Commandments, the Sacraments and the Lord's Prayer?

We have from God himself, through his Church, the Apostles' Creed, the Commandments, the Sacraments, and the Lord's Prayer.

4. What will be the reward of those who firmly believe and faithfully do, what they are taught in the Apostles' Creed, the Commandments, the Sacraments, and the Lord's Prayer?

God's own everlasting joy and happiness will be the reward of those who firmly believe and faithfully do what

they are taught in the Apostles' Creed, the Commandments, the Sacraments and the Lord's prayer.

"He that does the will of my Father who is in heaven, he shall enter into the kingdom of heaven." (Matt. vii. 21). "Well done, good and faithful servant; because thou hast been faithful in a few things, I will place thee over many things; enter thou into the joy of thy Lord." (Matt. xxv. 11).

5. What will be the punishment of those who do not care to know and to do what God teaches through his Church?

The punishment of those who do not care to know and to do what God teaches through his Church, will be :
 1. In this world, "*Those who did not like to have the knowledge of God, (of the true religion), were delivered up by God to a reprobate sense to do such things as are unbecoming, to become filled with all iniquity, malice, fornication avarice, wickedness, full of envy, murder, contention, deceit, malignity, hateful to God, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute, without affection, without fidelity, without mercy.*" (Rom. i., 28-32). 2 In the world to come they will be punished more severely than the inhabitants of Sodom and Gomorrah. "*Whosoever shall not receive you (the Apostles and their lawful successors) nor hear your words, going forth out of that house, or city, shake off even the dust from your feet for a testimony against them. Amen, I say to you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city.*" (Matt., x., 14, 15. and Luke, ix., 5). "*He who turneth away his ears from hearing the law, his prayers shall be an abomination.*" (Prov., xxviii., 9).

6. What, therefore, must be our greatest care in this world ?

Our greatest care in this world must be to believe

and to do what we are taught in the Apostles' Creed, the Commandments, the Sacraments and the Lord's Prayer.

“Blessed is the man that findeth wisdom, (that is, the knowledge and love of God in the true religion). She is more precious than all riches; and all the things that are desired, are not to be compared with her. She is a tree of life to them that lay hold on her; and he that shall retain her is blessed.”—(Prov. xiii., 13-8).

PART I.

§ 1. God the Father, the Creator of Heaven and Earth, and the Teacher of Mankind.

1. What did the Apostles draw up before they went into the whole world to preach Christ's doctrine ?

Before the Apostles went into the whole world to preach Christ's doctrine, they drew up a short form of belief called Creed, which they taught all Christians.

2. Why did the Apostles compose the Creed ?

The Apostles composed the Creed to teach all true Christians :

1. How to speak in the same words what they believe ;
2. How to distinguish apostates from the faithful.
3. Of whom does the Apostles' Creed treat ?

The Apostles' Creed treats :

1. Of God the Father, the Creator of heaven and earth and the Teacher of Mankind ;
2. Of God the Son, the Redeemer and the Teacher of Mankind ;
3. Of God the Holy Ghost, the Sanctifier and Teacher of Mankind through the Holy Catholic Church.
4. How many great truths of faith are in the Apostles' Creed, and what are they called ?

In the Apostles' Creed there are twelve great truths of faith, each of which is called an article of the Creed.

5. Who can teach us what God is ?

Only God can teach us what he is, because only he knows himself and all that he is.

6. Did God ever teach any one what he is?

God taught first Adam and Eve, and the holy Patriarchs, and Prophets what he is and at last he spoke to us through his Son, our Lord Jesus Christ. "God at sundry times and in divers manners spoke in times past, to the Fathers, by the Prophets," says St. Paul; "last of all, he hath spoken to us by his Son." (Heb. i. 1.) *

* "If you wish to judge well of a grand edifice, you must study in detail, its form and dimensions; you must examine minutely its style of architecture and strive to comprehend the architect's design. All this will cause you much trouble and impatience, and still your knowledge of the edifice will not be complete.

"But, if the architect himself explains to you his plan, and, in addition to the knowledge you already have of the building, gives you sufficient information of its first cause, then you will be able to give a full, distinct description of the whole edifice.

"In like manner, a learned man may strive on all occasions, and by all natural means in his power, to know the first cause of the grand edifice of creation, its plan and object. All this will give him much trouble, and yet his knowledge of the work of creation will be very incomplete so long as he has not learned its first cause and plan and object from the divine Architect himself. (St. Thomas Aquinas.)

"But God, in his mercy, has spoken to us and told us the design he had in the creation of the world, of the angels and of man; he has revealed our religion and invested his revelation in an infallible teaching Body—the holy Catholic Church, through which he has made it known, and continues to make it known to all nations to the end of times in a manner most easy and infallible. Hence the Catholic Church has pronounced her anathema upon any one who shall say that it is impossible or inexpedient that man should be taught by divine revelation concerning God and the worship to be paid to him." (Vatic. Counc. II. can. 2.)

7. What did God say of himself?

God said of himself that he is the *Spirit* who is *Infinite*, *Independent*, *Almighty*, *Just* and *Eternal*.

“God is a Spirit.” (John iv.)

8. What is a spirit?

A spirit is a being that cannot die, has understanding and free-will, but no body, and therefore cannot be seen with our bodily eyes.

9. Why does God call himself the *Infinite* Spirit?

God calls himself the *Infinite* Spirit, because the greatness and number of his perfections are unbounded and cannot be understood.

“Great is the Lord, and of his greatness there is no end.” (Ps. cxliv. 3.)

10. Why does God call himself the *Independent* Spirit?

God calls himself the *Independent* Spirit, because he is of himself, and is absolutely free. All things depend on him for their existence, and preservation and he depends on no one.

“Who is like our God?” says holy David. (Ps. lxxvi.)

“For of him, and by him, and in him, are all things.” (Rom. xi. 36.)

11. Why does God call himself the *Almighty* Spirit?

God calls himself the *Almighty* Spirit, because there is no limit to his power. He has but to will a thing and it is done out of nothing.

“By the word of the Lord,” says holy David, “the heavens were established; and all the power of them by the spirit of his mouth.” (Ps. xxxiii. 6.)

12. Why does God call himself the *Just* Spirit?

God calls himself the *Just* Spirit, because he rewards the good and punishes the wicked as they deserve, especially in the world to come.

“There is no respect of persons with God,” says St. Paul. “He will render to everyone according to his works.” (Rom. ii. 6-11.)

Examples: The destruction of Sodom by fire from heaven; of the world by the deluge. The sentence of the Eternal Judge pronounced upon the good and wicked on the day of the General Judgment.

13. Why does God call himself the *Eternal* Spirit?

God calls himself the *Eternal* Spirit, because only he has infinite Life in himself without beginning and without end.

“Before the mountains were made, or the earth and the world was formed,” says holy David, “from eternity to eternity thou art God.” (Ps. lxxxix. 2.)

14. What else did God say of himself ?

God also said of himself that he is the *Wise*, the *Holy*, the *Merciful*, the *Faithful*, and the *Long-suffering* Spirit.

15. Why does God call himself the *Wise* Spirit ?

God calls himself the *Wise* Spirit, because he knows all that is good and how to bring it about for his glory and our advantage.

“With him is wisdom and strength; he hath counsel and understanding.” (Job xii. 13.)

Ex: The works of creation.

16. Why does God call himself the *Holy* Spirit ?

God calls himself the *Holy* Spirit, because he loves and wills only what is good, and hates what is evil.

“Thou hast loved justice and hatedst iniquity,” says holy David. (Ps. xliv. 8.)

Example: The commandments given on Mount Sinai.

17. Why does God call himself the *Merciful* Spirit ?

God calls himself the *Merciful* Spirit, because he offers to sinners the grace of conversion, and forgives those who are truly sorry for their sins.

“Turn ye to me, and I will turn to you, saith the Lord of hosts.” (Zach. i. 3.)

Example: The parable of the Prodigal Son.

18. Why does God call himself the *Faithful Spirit* ?

God calls himself the *Faithful Spirit*, because he keeps all his promises.

“Heaven and earth shall pass away,” says Jesus Christ, “but my words shall never pass away.” (Luke xxi. 33.)

19. Why does God call himself the *Long-suffering Spirit* ?

God calls himself the *Long-suffering Spirit*, because he often delays punishing the sinner, in order to give him time to repent. “Knowest thou not,” says St. Paul, “that the patience and long-suffering of God lead thee to penance ?” (Rom. ii. 4.) “I gave her (Jezabel) time, that she might do penance,” says the Lord through St. John. (Apoc. ii. 21.)

Ex: The Ninevites; Parable of the fig-tree.

20. Did God say anything else of himself ?

God also said that he is the *Immense*, the *True*, the *All-knowing* and *All-seeing*, the *Unchangeable* and the *Good Spirit*.

21. Why does God call himself the *Immense Spirit* ?

God calls himself the *Immense Spirit*, because he is everywhere in heaven, on earth, and in all places.

“Do I not fill heaven and earth,” saith the Lord through Jeremias. (xxiii. 24.) “In him,” says St. Paul, “we live, and move, and are.” (Acts xvii. 27.)

22. Why does God call himself the *True Spirit* ?

God calls himself the *True Spirit*, because he can reveal nothing but truth; he can neither deceive nor be deceived.

“It is impossible for God to lie,” says St. Paul. (Heb. vi. 18.)

23. Why does God call himself the *All-knowing* and *All-seeing Spirit* ?

God calls himself the *All-knowing* and *All-seeing Spirit* :

1. Because God sees and knows himself as he is in all his infinite perfections.
2. God knows all things in the universe not only in general, but he even knows each thing in particular, in all its details and how far it partakes of his perfections.
3. He knows what all creatures have in common, and in particular.
4. He knows all things simultaneously, that is, all at once, and not one after another.
5. He knows things that do not exist.
6. He knows the past, the present, and the future, and the most secret thoughts of every man.

“God discerns the thoughts and intents of the heart,” says St. Paul. “Neither is there any creature invisible in his sight; but all things are naked and open to his eyes.” (Heb. iv. 12, 13.) (St. Thomas Aquin.)

Example: The prophecies of Christ.

24. Why does God call himself the *Unchangeable* Spirit ?

God calls himself the *Unchangeable* Spirit, because he himself and his decrees are not liable to any change.

“With God,” says St. James, “there is no change nor shadow of alteration.” (i. 17.) “My council,” says the Lord, through Isaias, “shall stand, and all my will shall be done.” (Isai. xlvi. 10.)

25. Why does God call himself the *Good* Spirit ?

God calls himself the *Good* Spirit, because he is infinitely desirous to bestow upon us all kinds of blessings, and even himself.

“Every best and perfect gift is from heaven, coming down from the Father of lights.” (St. James i. 17.) “He loved me and delivered himself up for me.” (Gal. ii. 20.)

Ex. : Natural and supernatural blessings. The Blessed Sacrament.

26. Did God make known anything else ?

God also made known that besides him, there is no God.

"I am the First and I am the Last," says the Lord, through Isaias, "and besides me there is no God." (Isai. xlv. 6.) "Thou shalt have no strange gods before me." (Exod. xx. 3.)

27. Why is it that there cannot be more than one God ?

There is and there can be only one God, because only one is and can be the Most High and infinite in all his perfections.

28. How did the heathen come to believe in more than one God ?

The heathen came to believe in more than one God, because they abandoned the only One and true God and lived according to their evil passions, and therefore God gave them up to a reprobate sense, in which they worshiped creatures as gods.

29. How did God show to the heathen that there is no God besides himself ?

To show to the heathen that there is no God besides him God sent the terrible disaster of the universal deluge ; he sent fire from heaven upon the cities of Sodom and Gomorrha ; he chastised Egypt, Chanaan and many other places in a most frightful manner ; he wrought great miracles by his servants,—the patriarchs and prophets, by the apostles, martyrs, and many holy missionaries.

30. What, then, do we profess when we say : "I believe in God" ?

When we say, "I believe in God," we profess :

1. Our firm and unwavering belief in God and his infinite Perfections.
2. Our most earnest desire and filial piety to serve and love him with our whole heart as our supreme and most perfect God.

§ 2. Three Persons in God.

I BELIEVE IN GOD THE "FATHER."

1. Why do we believe in God the *Father*?

We believe in God the *Father*, because God has made known to us that there are three Persons in him, the first of whom is called the *Father*.

2. What is the name of the second and of the third Person?

The name of the second Person is God the Son, and the name of the third Person is God the Holy Ghost.

"There are three who give testimony in heaven: the Father, the Word, and the Holy Ghost: and these three are one." (1 John v. 7.)

"Baptize all nations in the name of the Father, and of the Son and of the Holy Ghost." (Matt. xxviii. 19.) At Christ's baptism, the Father spoke; the Son made man, was baptized, and the Holy Ghost rested upon him in the form of a dove.

3. Why is the first Person in God called the Father?

The first Person in God is called the Father because, from all eternity, he begets a Son, who is equal to him in all things, and who is also called the Word, the Wisdom of God.

"All things whatsoever the Father hath, are mine." (John xvi. 15.) *

4. Did any of the three Persons in God live before the others?

None of the three Persons in God lived before the others; they have always been without beginning, and they will always be without end.

* No better name than that of Father could be given to the first person in God to distinguish him from the two other persons of the Holy Trinity. What we principally consider and admire in a father is his great yearning to communicate himself and all his goods, as far as possible, to his children. As his yearning of communicating himself and all his goods to his children is natural in an earthly father, we say that it is from God. Such yearning, therefore, is also found in God. In him, however, the yearning of communicating himself and all his goods is infinite—it is essential to his nature, for

5. Is any of the three Persons greater than the others ?

Each Person in God is as great as the others, because each Person is God.

6. Are these three Persons, then, three Gods ?

The Father, the Son and the Holy Ghost are all one and the same God, because there is in each of the three Persons but one and the same divine nature or essence.

7. In what relation or order are these Persons to one another ?

The relation or order in which the divine Persons are to one another, is: The Father is of himself from all eternity; the Son is begotten of the Father from all eternity; and the Holy Ghost proceeds from the Father and Son from all eternity.*

God is infinite love, and love culminates in the reproduction of itself, that is, in generating its own image.

Now, the first person in God being Father, eternally begets as such another self, who is his Son, his most perfect image. He, together with his Son, sends forth a third self, proceeding from both as from one principle, who is their reciprocal Love—the Holy Ghost, so that the one and the same divine essence is entirely the same in each of the three divine persons. These great truths were taught by Jesus Christ.

* Holy Scripture speaks of the Father as begetting the Son. By him, the Father created the Universe and speaks to us in Jesus Christ, (Heb. i. 2, 3.) He sends him to save the world. (John iii. 17.) He proclaims him as his beloved Son, in whom he is well pleased. (Matt. xvii. 5.) He makes him the Victim of propitiation for sin. (1 John iv. 10.) He appoints him Judge of the living and of the dead. (John v. 22.) He makes him sit at his right hand. (Heb. i. 13.) He abides in him and works in him. (John xvi. 10.) He glorifies him. (John xii. 28.) He gives testimony of him. (John viii. 18.) From him proceeds the Holy Spirit, (John xv. 26.) whom he sends in the name of the Son. (John xiv. 26.)

The Son is spoken of as begotten (John i. 14, 18.) He is the Only and the beloved Son. (John i. 15; Mark i. 11.) He is called the Word:

8. Can we understand how the three divine Persons are only one God ?

We cannot understand how the three divine Persons are only one God ; but we believe this truth, because God has revealed it.

“For many things are shown to thee above the understanding.” (Eccles. iii. 25.)

9. What are those revealed truths called, which we cannot understand ?

Those truths which God has revealed, but which we cannot understand, are called the mysteries of faith.

10. What do we call the mystery of one God in three persons ?

The mystery of one God in three persons is called the mystery of the Most Holy Trinity.

11. What is our Catholic faith concerning the Holy Trinity ?

Our Catholic faith concerning the Holy Trinity is : We worship one God in three Persons, and three Persons in one God, neither confounding the Persons, nor dividing the substance. For there is one Person of the Father, another of the Son, another of the Holy Ghost. But the Godhead of the Father and of the Son and of the Holy Ghost is all one, the glory equal, and the Majesty co-eternal. (Athanasian Creed.)

(John i. 1.) He is the brightness of the Father's glory, and the Figure of his substance ; (Heb. i. 3.) the image of the invisible God. (Col. i. 15.) He is made flesh. (John i. 14.) He becomes our surety and our Advocate with the Father. (1 John ii. 1.) No one cometh to the Father but by him. (John xiv. 6.) He sends us the Holy Spirit, who proceedeth from him. (John xv. 26.)

The Holy Ghost proceeds from the Father, (John xv. 26.) and receives from the Son. (John xvi. 14.) He teaches all truth and reveals things to come. (John xvi. 13.) He speaks by the mouth of the confessors of the faith. (Matt. x. 20.) He distributes his gifts as he wills. (1 Cor. xii. 11.) He is called the Paraclete, etc.

12. What answer may be given to him, who impiously asserts that he cannot believe the mysteries of faith, because he cannot comprehend them and because they are contrary to reason ?

To this impious assertion we answer :

1. Everything appears yellow to him who has the jaundice ; or blue to him who wears blue glasses. So it is with a man who leads a disorderly life and has but little of true solid learning : he is easily led into error. He judges with confused ideas of natural as well as of supernatural things, because he has no clear conception of their nature. Hence we are not surprised to hear such an ignorant man assert, “that he cannot comprehend them and that they are contrary to reason.”

Now to say or to think I cannot believe such an article, or such a mystery of faith, because it is too obscure, too incomprehensible, and contrary to reason, is to exhibit a lamentable lack of reason. To be a man it is necessary to have reason. Reason is the light of man.

But reason tells us that it is necessary to believe the truths which God has revealed, and that there is no sense in him who wishes to subject to his reason the Author of his reason ; and that to wish to understand what is above his intelligence, is to be without intelligence.

2. Reason tells us that our religion would not be divine if it were not above reason. For God would not be God, if he were not incomprehensible ; and my soul could not adore him, if my mind could

comprehend him. It is one thing to say that such a mystery is contrary to reason, and another to prove it. In order to prove that a doctrine is contrary to reason, we must have a clear, precise idea of what that doctrine is. We can say, for instance, that it is contrary to reason to assert that a square is a circle, for we have a clear, precise idea of what a square is, and, what a circle is. But we cannot say with certainty that a doctrine or a mystery of our holy faith is contrary to reason, for we can never have a full, clear, precise idea of that doctrine or mystery. We cannot have this clear idea, simply because those doctrines are far above reason. We cannot say, for instance, that the doctrine of the Holy Trinity, the doctrine of the three divine persons in one divine substance, is contrary to reason, because we can never have a clear, precise idea either of God's essence, or of the nature of the three divine persons. And what is true of the Trinity is true also of all the other doctrines and mysteries of our holy faith. They are not against reason, but they are above reason. Reason is above the senses, and faith is above reason.

“Although faith is above reason,” says the Vatican Council, “there can never be any real discrepancy between faith and reason, since the same God who reveals mysteries and infuses faith, has bestowed the light of reason on the human mind, and God cannot deny himself, nor can truth contradict truth. The false appearance of such a contradiction is mainly due either to the dogmas of faith not having been understood and expounded according to the mind of the Church, or to the inventions of opinion having been taken for the verdicts of reason. *We therefore define that every assertion contrary to a truth of enlightened faith is utterly false.*”

3. If those who make such impious assertions had a little more learning and good sense, they would easily understand that to believe in the existence of things it is not necessary for us to comprehend them. Who, for instance, can understand how the sun and stars were created; how the earth, with all its riches, was called forth from chaos; how the magnet attracts iron; how a single grain of corn sown in the earth produces a thousand other grains?

And yet every man believes the existence of these and many other natural things without comprehending them. In like manner, we believe the mysteries of faith without comprehending them, for the simple reason that God, the infallible Truth, has revealed them and proposes them for our belief through his Church, which is "the pillar of truth."

But what can be more contrary to reason than to *be an infidel* and not to care to be under the sentence of eternal damnation.

"He that believeth not is already judged and will be condemned."
(John iii. 18; Mark xvi. 16.)

§ 3. The Creation of Heaven and Earth.

1. Why is God called the Creator of heaven and earth?

God is called the Creator of heaven and earth, because he has made known to us that, out of nothing, he freely made Heaven, numberless Angels, the World and Man.

2. To what is the existence of heaven and earth owing?

As the edifice of a superb palace is owing to the idea

or plan of the architect and to his will in building it according to his plan, so, also, is the existence of the world owing :

1. To the idea which, before creating the world, God had conceived in his own mind, not only of the work of creation in general, but also of each creature in particular.
2. To the will of God in creating the world according to the idea which he had conceived of it from all eternity.

“ He spoke and they were made, he commanded, and they were created.”
(Ps. cviii. 5.)

3. Which of all palaces is the most magnificent ?

The most magnificent of all palaces is the palace of this world: for, the sun lightens it by day and the moon by night.

The heavens are studded with stars and the earth is filled with men, animals, and plants.

The sea and the rivers are full of fishes, and the air is filled with birds.

The seasons succeed one another in wonderful order, and the bowels of the earth are stored with gold, silver, precious stones, and metals of every kind.

The sun, the moon, and thousands of stars, in themselves lifeless, immovable bodies, have, for several thousand years, never failed to rise and to set at the usual time; they move with such rapidity that our sight cannot follow them, and yet they never came into collision with one another.

4. What, then, did God make known of himself by making a world of such riches, beauty and wonderful order ?

By making a world of such riches, beauty and wonderful order, God made known of himself :

1. How *wise* he is in conceiving the grand plan of heaven and earth, and of the millions of creatures, of which one is more beautiful and wonderful than the other in the way of existing, living and moving.

“The Wisdom of God reacheth from end to end mightily, and ordereth all things sweetly.” (Wisd. viii. 1.)

2. How *powerful* he is in carrying out the wonderful plan of his Wisdom and in upholding his work as long as he pleases.

“God hath manifested his *Power* and Divinity in the creation of the world ; for the invisible things of him are understood by the things that are made.” (Rom. i. 19, 20.)

3. How *good* he is in communicating to so many millions of creatures the unspeakable riches of his bounty.

“He (God) left not himself without testimony,” says St. Paul, “doing good from heaven, giving rains and fruitful seasons.” (Acts xiv. 16.)

5. What, therefore, should we admire and praise in every creature ?

In every creature we should admire and praise the Wisdom and Power and Goodness of God ; for the smallest insect, blessed with sight, feeling, and moving power, is immensely more wonderful than the most superb building that was ever conceived and constructed by man, and speaks more clearly of its wise, powerful and bountiful Creator than a beautiful palace speaks of its skilful architect.

6. What must be thought of a man asserting that a palace has built itself?

Of a man, asserting that a palace has built itself, we think that he must be insane, for every one knows that none of the materials of a palace had intelligence and will to shape itself for the building, and place itself where it is according to the plan of the palace.

7. What, then, must be thought of a man, asserting that the world and all things therein have made themselves?

Of a man, asserting that the world and all things therein have made themselves, we must say that he is either insane, or very wicked; for it is utterly impossible that the world and all things thereof could, before they existed, make themselves, and have intelligence and will to shape and place themselves in the beautiful order and harmony in which they are seen.

8. What does the Roman Catholic Church teach on this subject?

The Vatican Council teaches:

If anyone shall say that the one true God, our Creator and Lord, cannot be certainly known by the natural light of human reason, through created things, let him be accursed. (Vat. Council. ii. 1.)

9. What kind of man, then, is he who says that there is no God?

Holy Scripture, and also every sensible man says that the man who denies the existence of God, is a *fool*.

“The *fool* says in his heart: There is no God.” (Ps. xiii. 1.)

10. Did God create the world in one moment as it has been seen for several thousand years?

God did not create the world in one moment, as it has been seen for several thousand years; he at first created at once out of nothing all the matter of which the world is composed, and afterwards he employed six periods of

time, called days, in arranging that vast matter and in forming from it the different kinds of creatures with which the world is replenished.

11. What did God make on the first day ?

On the first day, God converted a large portion of the crude mass into luminous matter, and separated this luminous matter from that which was not so, by saying : “ Be light made, and light was made. ” (Gen. i. 3.)

12. What did God make on the second day ?

On the second day, God formed the terrestrial atmosphere, or the aerial region, called firmament, into which he caused a great mass of water to ascend, whilst the other portion of watery matter remained mixed with the earthy matter. (Gen. i. 6, 7, 8.)

13. What did God make on the third day ?

On the third day, God made the waters on the earth gather together in one place and the dry land appear ; and the dry land he called earth and the gathering together of the waters he called seas.

14. What else did God make on the third day ?

On the third day, God also made the earth bring forth the green herb, and such as yieldeth seed, according to its kind, and the tree that beareth fruit, having seed each one according to its kind. (Gen. i. 9-13.)

15. What did God make on the fourth day ?

On the fourth day, God formed the sun, the moon, and stars, placed them at certain distances from one another, and gave each one its peculiar movement. (Gen. i. 14-17.)

16. What did God make on the fifth day ?

On the fifth day, God formed and gave life to the various kinds of fishes and birds. (Gen. i. 20.)

17. What did God make on the sixth day ?

On the sixth day, God made every kind of living animals come forth from the substance of the earth, and then he formed and created man to his own image and likeness to be the king of the earth. (Gen. i. 24–27.)

18. What did God do on the seventh day ?

On the seventh day, God rested from all the work that he had done. (Gen. ii. 2.)

19. Why did God make the world by degrees ?

God made the world by degrees to show that he made it not from constraint, but only as it pleased him and when it pleased him.

20. What does the Church teach on this subject ?

The Vatican Council teaches : “If any one shall say that God created, not by his will free from all necessity, but by a necessity equal to the necessity whereby he loves himself, let him be anathema.”

21. How many years have passed since the time God finished the formation of the world ?

According to the history of families, kingdoms and nations, the time of the complete formation of the world cannot be traced farther back than six thousand years, as related by Moses in Holy Scripture.

22. What, then, must be thought of a certain class of men who assert that the world had no beginning ?

Of men who assert that the world had no beginning, we must think that they are insane, or very ignorant, or very wicked ; for God, who has no beginning, has given everything its beginning.

23. What does the Catholic Church teach on this subject ?

“If anyone,” say the Fathers of the Vatican Coun-

cil, " confess not that the world and all things both spiritual and material, which are contained in it, have, in their whole substance, been produced by God out of nothing. . . .let him be anathema." (Can. 5, of God the Creator of all things.)

24. What may be answered to an impious man asserting that the world is but one substance, called God, and that all other things are but modifications of that God ?

The answer to this impious assertion may be this : If all things in the world were but modifications of that one substance called by you God, you must, of course, adhere to that substance as to your subject. Hence, if you are a cripple, or insane, a portion of your God is a cripple, or insane ; and if you have the gout, rheumatism, tooth-ache, etc., a portion of your God has the gout, rheumatism, tooth-ache, etc.

25. What answer is still better than this ?

The answer which the Catholic Church gives to all pantheists : " If anyone shall say that the substance and essence of God and of all things are one and the same ; or if any one shall say that finite things, both corporal and spiritual, or, at least, spiritual, have emanated from the divine substance ; or that the divine substance, by the manifestation and evolution of itself, becomes all things ; or, lastly, that God is a universal or indefinite being, which, by determining itself, constitutes the universality of things distinct according to genus, species, and individuals,—let him be anathema." (Vatic. Council.)

26. How long will this world last ?

The world will last as long as God is pleased to pre-

serve and to govern it. The day of its destruction is known only to God.

“Heaven and earth shall pass. . . . But of that day and hour no one knoweth, no, not the angels, but the Father alone.” (Matt. xxiv. 36.)

27. How does God preserve the world ?

God preserves the world by the same power of his will with which he created it.

“God upholds all things by the word of his power.” (Heb. i. 3.)

28. How does God govern and direct the world ?

1. God governs and directs the material world, and all irrational creatures, according to the laws of his omnipotence and wisdom having provided every creature with means proportioned to the end which it has gradually to fulfil in time and place.

“Thy Providence, O, Father governeth all.” (Wisd. xiv. 3.) “He hath established them forever and for ages of ages; he hath made a decree and it shall never pass away.” (Ps. cxlviii. 6.)

“God with a certain law and compass, enclosed the depth; he compassed the sea with its bounds, and set a law to the waters, that they should not pass their limits.” (Prov. viii. 27-30.)

2. God governs and directs all rational creatures according to the laws of his goodness and justice.

“See, then, the goodness and the severity of God: towards them indeed that are fallen, the severity; but towards thee, the goodness of God, if thou abide in goodness.” (Rom. xi. 32.)

Example: The good and the bad angels; Noe and his fellow-men, at the time of the deluge; Lot, and the inhabitants of Sodom. *

29. If God governs all things according to his will, does he also will the evil of this world ?

God wills no evil, but he permits it :

* A rational being undertakes no work without having a certain object in view, and employs all the means in his power to attain it. These means are so much the more numerous and efficacious the more extended his activity and intelligence are. God being the chief Agent of all beings, his action has no limits, and no being can exer-

1. In order not to interfere with the free-will of man ;
2. To manifest his wisdom, by drawing good from evil.

“Thou art not a God that willest iniquity.” (Ps. v. 5.) “You thought evil against me, but God turned it into good.” (Gen. 1. 20.)

Example: Joseph in Egypt.

cise its activity without, as it were, divine activity. Everything originates from his Power and wisdom and everything must be conformable to the preconcerted designs he had in creating the world.

How, in fact, could a creature resist the power and influence of an eternal, universal Cause? He can, undoubtedly, free himself from the authority of man, which is a particular cause. Water secures wood or coal from the action of fire ; but water is subject to the influence of a more general cause, and this comes, like all particular causes, within the province of the Universal Cause. What appears to be the effect of chance has been foreseen by the sovereign Ruler of all things, who makes it enter into his immutable designs. It might be fortuitous from secondary causes, which have not concurred thereto, or if they had, they do not perceive the reason ; for it is pre-ordained by a superior Cause. Two servants, without a previous appointment, are surprised at meeting each other in the same place ; but if their master ordered them to meet there, it is not a matter of chance.

God has a general and a particular knowledge of all things. His Wisdom and Providence are the first Cause of the existence of all creatures, and nothing can happen without his knowledge. He acts, in the accomplishment of things, as the artist does in the execution of his work, according to the laws and science of his profession.

Even our *free actions* are subordinate to Providence, not only because we derive our movement and life from it, but in this sense, that we ought to conform our free actions to the omniscient Providence of him who has given us the noble privilege of free-will. In endowing us with this inestimable prerogative he does not remain indifferent to the acts of our free-will ; he still reserves to himself the right of punishing or rewarding us for them. (St. Thomas Aquin.)

30. Why, then, have the just often to suffer in this life ?

The just have often to suffer in this life, in order that they may expiate their faults, increase their merits and their reward in heaven.

“We deserve to suffer these things, because we sinned against our brother.” (Gen. xlii. 21.) “Blessed are ye when they shall revile you and persecute you, and speak all that is evil against you untruly, for my sake. Be glad and rejoice, for your reward is very great in heaven.” (Matt. v. 11, 12.)

Example : Lazarus. (Luke xvi. 25.)

31. Why do the wicked often prosper in this world ?

The wicked often prosper in this world, because even the wicked sometimes perform some good works, for which God rewards them in *this* life, as heaven cannot be theirs in the *next*.

“Woe to you that are rich ; for you have your consolation.” (Luke vi. 24.)

Example : the rich man. “Remember, that thou didst receive good things in thy lifetime, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented.” (Luke xvi. 25.)

32. How, then, should we regard the sufferings of this life ?

We should regard the sufferings of this life as so many blessings of Almighty God.

“If we suffer with Christ, we shall also be glorified with him ; for I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us.” (Rom. viii, 17, 18.) *

* The common objection made to Providence is this : If God governs the world with wisdom and justice, how can there be so much injustice and iniquity ? Virtue and innocence are oppressed, vice and profligacy are triumphant. The wicked have the goods of the world in abundance. They enjoy all the pleasures of life in luxury and prodigality ; they are embarrassed only in the choice of what may be agreeable to their capricious taste and imagination ; whilst the honest and the virtuous spend their life in sorrow, indigence, and numberless privations.

33. What do we call the universal government of the world in accordance with the decrees and will of God ?

The universal government, in accordance with the decrees and will of God is called *Divine Providence*.*

In order to conceive and appreciate well the painter's art and skill in his pictures, it is necessary to look at them from a certain position. In like manner, to judge well of the things of this world, it is necessary to look at them from a certain point of eternity.

God seems sometimes to abandon the innocent man in his misfortune ; but he has an eternity of glory to reward him for his resignation and temporal sufferings.

God seems sometimes to allow wickedness to triumph without obstacle or punishment ; but he is patient, because he is eternal. But sooner or later shall come the day of general retribution, when every one shall be rewarded or punished as he has deserved. It is then that the works of God shall be seen and justified.

In permitting moral or physical evils, God acts, as it were, like a minister of State, who sometimes sacrifices the interests of individuals for the preservation and honor of the nation.

Creatures die, and from the remains are produced others full of strength and life. The lion kills the stag, and his carcass is his food and life.

Without persecution and tyranny, where would be the courage and fortitude of those heroes who are the glory of the Church and of the human race ? or where would be the patience and resignation of martyrs, and the crown of glory which shines on the forehead of oppressed innocence ? (St. Thomas Aquin.)

* The doctrine of the Catholic Church, and Holy Scripture, the moral and natural history of the universe, are but the doctrine and history of Divine Providence. The infinite and eternal power, wisdom and glory of God, are universally proclaimed in the heavens and on earth. He is the Creator, the Father, the Protector, of all men. He rewards them for their virtues and merits, and punishes them for their iniquities and crimes. He directs and governs all with infallible wisdom and justice ; he proportions causes and effects, means and ends ; he disposes all with number, weight, and measure, and sees that his work is good.

§ 4.—The Angels.

1. What are the angels ?

The angels are pure spirits, created by God, and endowed with great perfections of nature and grace.

2. What is the meaning of the word “angel” ?

The word “angel” means messenger.

3. Why are the heavenly spirits called angels ?

The heavenly spirits are called angels because God

After having created two human beings, he placed them in the garden of Paradise, provided for their wants, blessed them, ordered them to increase and multiply. He enlightened them with moral precepts, and punished them for their prevarication. At the first ages of the world, when man, by the deplorable fault and fall of Adam, began to adore the stars, the elements, and the works of his own hands, God confounded and chastised man's pride and impiety, with the most terrible events—the universal deluge, the confusion of languages, the dispersion of nations, the destruction of Sodom, the seven years famine in Egypt, etc.

God's confidential protection of the Hebrew people is but a marvellous series of prodigies and miracles: in conducting them through the Red Sea; in supporting them in the midst of a vast desert; in establishing them in the Promised Land; in governing them under the shield of his mercy and the sceptre of his justice: absolute Lord and Master of peace and war, and the Sovereign Ruler of Nations, in giving empire or servitude.

If we consult the lives of the Patriarchs and Prophets, what sublime lessons! If we consider the destruction of Jerusalem; the general dispersion of the Jews, the propagation of the Gospel, the rise and fall of nations and empires; in fact, if we reflect on all the remarkable events of the world, from the beginning to the present day, we must be convinced that all is the work of Divine Providence.

“Are not two sparrows sold for a farthing? and not one of them shall fall to the ground without your Father. But the very hairs of your head are all numbered. Fear not, therefore, you are of more value than many sparrows.” (Matt. x. 29, 30, 31.) “Shall there be evil in a city, which the Lord hath not done?” (Amos, iii. 6.)

uses them as ministers and messengers to execute the decrees of his divine Providence.

“ They execute his orders, hearkening to the voice of his orders. (Ps. ciii. 20.)

4. Why are the angels represented as having wings ?

The angels are represented as having wings to show us how readily and how quickly they do the will of God.

5. Are there many angels ?

There is a countless multitude of angels; and Holy Scripture mentions nine choirs or orders of angels, divided into three hierarchies.

6. Name the three hierarchies of angels.

1. The seraphim, the cherubim, and the thrones ;

2. The dominations, the virtues, and the powers ;

3. The principalities, the archangels and the angels.

(Col. i. 16 ; Eph. i. 21 ; Ezech. x. ; Isai. vi. 2.)

“ Thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him.” (Dan. vii. 10.)

7. Were the angels, at their creation, in possession of eternal glory ?

At their creation the angels were not in possession of eternal glory ; for, though created holy and happy, they were put on trial, to merit eternal glory.

8. Did all the angels remain faithful, when put on trial ?

When put on trial, all the angels did not remain faithful ; for Lucifer and many others rebelled against God, and were opposed by St. Michael the archangel, and his host.

“ There was a great battle in heaven, Michael and his angels fought with the dragon ” (Lucifer), “ and the dragon fought, and his angels.” (Apoc. xii. 7.)

9. What was the rebellion of the angels ?

The rebellion of the angels was : They wished to be

like unto God, in beauty and glory and refused to do what they were commanded.

“I will be like the Most High.” (Isai. xiv. 14.)

10. How were the rebellious angels punished ?

The rebel angels were forever deprived of God’s grace, changed into devils, and cast into the everlasting torments of hell.

“God spared not the angels that sinned, but delivered them to the lower hell, unto torments.” (2 Pet. ii. 4 ; Jude vi.)

11. Was there a hell before the angels sinned ?

Before the angels sinned there was no hell ; God made hell only to punish sin.

12. What are the fallen angels called ?

The fallen angels are called demons, devils, the powers of hell, evil spirits.

13. Have the fallen angels any power over us ?

With God’s permission the fallen angels can tempt us to sin.

“The devil goeth about, seeking whom he may devour.” (1 Pet. v. 8.)

Examples: Eve; Judas; King Saul; Ananias, and Sapphira.

14. Why does God permit the devil to tempt us to sin ?

God permits the devil to tempt us, in order to try our fidelity, and to reward us if we resist the temptation.

“Blessed is the man that endureth temptation : for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him.” (James, i. 12.)

15. How can we resist the temptations of the devil ?

We can resist the temptations of the devil by watchfulness and prayer, for Christ says : “Watch ye and pray, that ye enter not into temptation.” (Matt. xxvi. 41.)

16. Why does God sometimes allow the devil to injure men in their bodies and in their temporal goods ?

God sometimes allows the devil to injure men in their

bodies and in their temporal goods to try their virtue, or to punish them for their sins or for other wise purposes.

“And the Lord said to Satan : Behold Job and all he has is in thy hand, but yet save his life.” (Job i. 12 ; ii. 6.)

Examples : Evil spirits slew the seven first bad husbands of Sara ; hurled the swine into the lake ; stripped Job of his health, and all his possessions. The demoniacs in the Gospel.

17. Can the devil be prevented from exercising his power over creatures ?

The devil can be prevented from exercising his power over creatures by the prayers and exorcisms of the Church.

“Behold I give you power to tread upon the power of the enemy, and nothing shall hurt you.” (Luke x. 19.)

18. What was the reward of the angels who remained faithful ?

The faithful angels were confirmed in grace, and in possession of everlasting happiness.

“Their angels in heaven always see the face of my Father, who is in heaven.” (Matt. xviii. 10.)

19. What do the good angels do for us ?

1. The good angels present our prayer to God ;

“When thou didst pray with tears . . . I offered thy prayer to the Lord.” (Tobias xii. 12.)

2. They often perform miracles for our benefit ;

“An angel of the Lord, by night, opened the doors of the prison, and led the Apostles out.” (Acts v. 19.) Peter’s deliverance from prison by an angel. (Acts xii.)

3. They often make the will of God known to us ;

4. They guard the Church and each one of us.

“An angel of the Lord appeared to Joseph, saying : Take the Child and his mother, and fly into Egypt, and be there until I shall tell thee.” (Matt. ii. 13.)

“He hath given his angels charge over thee, to keep thee in all thy ways.” (Ps. xc. 11.)

Examples : Lot ; Tobias ; Paul in danger of shipwreck.

20. What do we call the angel whom God gives to every one to guard him ?

The angel whom God gives to every one to guard him is called Guardian Angel.

21. What is our duty towards our guardian angel ?

Our duty towards our guardian angel is often to think of him, place great confidence in him, and pray to him in all dangers of soul and body, and be grateful to him.

"Behold my angel shall go before thee . . . hear his voice, and do not despise him." (Exod. xxiii. 20.) *

§ 5.—Adam and Eve, our First Parents.

1. Who were the first man and the first woman created by God ?

The first man was Adam, and the first woman was Eve, and from them all men have descended.

"God hath made of one, all mankind" (Acts xvii. 26.)

2. How did God create the first man ?

God made a body of the slime of the earth, and breathed into it a living soul, created to his own image and likeness and endowed with sanctifying grace and many other great gifts. (Gen. i. 27 ; ii. 7.)

3. Why has God given an upright form to the human body ?

God has given an upright form to the human body to enable man :

* The angels are intermediate powers between God and mankind ; they are higher in dignity and power than we are. Hence God makes use of them to take care of our temporal and spiritual welfare. "Are not all the angels ministering Spirits," says St. Paul, "sent to minister for those who shall receive the inheritance of salvation?" (Heb. i. 14.) We should, therefore, have a great devotion to the holy angels and place unlimited confidence in their goodness and protection. (See my work, "Greatest Command," p. 566 to 586.)

1. To know the laws and marvellous works of God and Nature ;
2. To rejoice and be, as it were, dazzled by the sight of all the beauties which his senses perceive in the world ;
3. To encompass a vast horizon, to contemplate the prodigious ornaments of the heavens, all the works of nature and art, to distinguish the qualities and properties of things, and to store up in his memory treasures of intellectual and moral sciences for by this upright position, his brain suffers no depression, and consequently allows more liberty to all the operations of the mind ;
4. If man were bent towards the ground, he would have to employ his hands to walk, and then he would be deprived of their use for a variety of other purposes ;
5. If man had to put his hands on the ground to walk, he would have to take up all his food with the mouth, and to do this, he would need long jaws, strong teeth, thick lips, a hard tongue, etc. ; all this would render him incapable of correct, intelligible speech, which is the distinctive sign of human reason and intellect ;
6. But being in an upright attitude, man can cast his eyes with pleasure and liberty on all sides, be in communication with heaven and earth, and enjoy all the privileges of social life, grace and nature. Thus man has been created with all the aptitude and perfection necessary for his

physical and moral existence, and in harmony with all things in the universe. (St. Thomas Aquin.)

4. How did God make the first woman?

During a mysterious sleep into which God cast Adam, he took from his side a rib and built it into a woman. (Gen. ii. 22.)

5. Why did God make the first woman out of a rib of the first man?

God made the first woman out of a rib of the first man:

1. To show the power, the authority and the personal dignity of man ;
2. To show what affection and esteem man ought to have for his wife ;
3. To show that man and wife ought to have but one heart and soul in peace, union and inviolable love for the general good of society, their own happiness and sanctification and that of their children.

6. How was the first man the image of God?

The first man was the image of God :

1. By *nature*, because his soul was an immortal spirit which had understanding and free-will to know and to love God ;
2. By the gratuitous supernatural *gift of sanctifying grace*, which made man a son of God, who wonderfully resembled his Creator, was free from passions, sufferings and death, and capable of seeing God, hereafter face to face in heaven.

7. Is every man the image of God ?

After the fall of Adam, every man is still the image of God by *nature* ; but only the soul of the just man is the

image of God by *sanctifying grace* in this world, and in the next, by heavenly glory in which it sees, knows and loves God in all his perfections.

8. What other gratuitous supernatural gifts had God bestowed upon Adam ?

Other gratuitous gifts bestowed by God upon Adam are :

1. The reason of Adam was submissive to God ; the inferior powers of his nature were obedient to reason, and his body was obedient to the soul ;
2. Whilst innocent, Adam was free from every kind of passion ; he had even no idea of what passion is ;
3. His body was free from all sorts of suffering as well as from death. “ God ” says St. Augustine, “ had made the soul of such a powerful nature, that a kind of immortal power issued from its sanctity on the body ; ”
4. Whilst innocent, Adam ruled over every created being that was not made to the image of God. God said to him : “ Fill the earth and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.” (Gen. i. 28.)

9. Of how many parts then does man consist ?

Man consists of two parts—body and soul.

10. What is the soul of man ?

The soul is the part of man that *thinks, reasons, wills, is accountable for its thoughts, desires, words, deeds, and cannot die.*

11. Why is it that the soul of man cannot die ?

The soul of man cannot die, because it is a spirit, which is not, like the body, composed of parts, and therefore the soul's death can never be caused by the separation of parts.

12. How do we know that the soul of man is a spirit ?

We know that the soul of man is a spirit, because it is not the body, but the soul or spirit of man that can *think*, *reason*, *will*, acquire sciences and become accountable for his actions.

13. Can bodies think ?

Bodies cannot think ; if they could think, their thoughts could, like themselves, be divided into parts—into a half, or a third, or a quarter of a thought. But we cannot imagine such a part of a thought. It is, therefore, not the body, but the soul that thinks.

14. Can bodies *reason* ?

Bodies cannot reason ; for to reason is the operation of a spirit. Our reasonings, therefore, proceed from a spiritual substance—that is, from our soul.

15. Can the body acquire knowledge ?

The body cannot acquire knowledge ; it cannot learn languages, conceive plans of magnificent churches, palaces, steam-boats, locomotives ; the body cannot count days, dates, distances, money, and, above all, know and love God ; it is only a spiritual substance—the soul that can do all this.

16. Can bodies act and move of themselves ?

Bodies of themselves can neither act nor move ; if left at rest, they remain at rest ; if set in motion, they move only for a time.

17. Can the soul act and move of itself ?

The soul cannot only move when it wishes ; but in thought it can fly through heaven and earth in a few moments ; it is always restless, active and lively, because it is a spiritual substance which cannot be limited by time and space.

18. *Can the body will anything ?*

The body cannot say "I will, and I will not." If a stone falls from a building and hurts a man, the stone is not imprisoned because it has no free-will. But if a man beats his neighbor without cause he is punished because he has free-will. Free-will then is not a faculty of the body, but of the soul which can will and choose to do good or evil.

19. Why did God endow the soul with understanding ?

God endowed the soul with understanding :

1. That it might know and love God above all things ;
2. That it might be able to distinguish good from evil.

20. What is meant by good and evil ?

By good is meant those thoughts, desires, words and actions of man which are conformable to the principles of right and wrong ; and by evil is meant those thoughts, desires, words and actions of man which are contrary to the principles of right and wrong.

21. Why did God endow man with free-will ?

God endowed man with free-will, in order that man should *freely* choose all goodness, justice, wisdom, mercy and purity, and *freely* hate all wickedness, injustice, errors, and impurity, and thus gain merit and be rewarded by God.

22. How then must we use our liberty ?

The use of our liberty must be consistent with reason ; that is, it must be based upon a hatred of all that is evil, unjust, unkind, false, and impure ; and upon a strong desire to attain to all that is good, true, and perfect.

23. In what proportion then is the greatness of our liberty ?

The greatness of our liberty is in proportion to the greatness of the power which our will has to choose and to do what is good, and avoid what is evil.

24. Which men then, enjoy truly great liberty ?

Only those men enjoy truly great liberty whose power of will to do good and to avoid evil is so great that they would rather die than omit the one or do the other.

25. What must be said of those who follow evil ways ?

Of those who follow evil ways, we say that they abuse the noble gift of liberty and make themselves the slaves of their wicked passions.

26. Who are the true friends and supporters of the liberty of man ?

The greatest friends and supporters of the liberty of man are those who teach, encourage and assist their fellow-men to do the will of God and avoid what is contrary to it.

27. Who are the worst enemies of the liberty of man ?

The worst enemies of man's liberty are :

1. That ignorance and error of the intellect, which prevent man from distinguishing clearly that which is just and right from that which is evil and false ;
2. The evil passions of man, which keep him from embracing the good which he knows and sees, and induce him to desire and to do what he knows to be bad ;

3. Any powers or authorities external to man, which prevent him from doing his duty, or force him to do what is unlawful and which he shrinks from doing;
4. All those who, in their conversations and writings, sneer at what is good for the intellect and will of man in the present and in the future ; who entangle men in the subtle webs of their sophisms ; who expel religion and morality from the hearts of men and instil doubts and disputes about religious truths which are the only stable foundation on which nations and empires can tranquilly repose.

28. Why did God make man to his own image and to live forever?

God made man to his own image and to live forever, because he wishes to be man's exceedingly great reward in heaven for all eternity.

"I am thy reward exceeding great," said God to Abram. (Gen. xv. 1.)

29. Whence is that continual craving of our soul for something higher, for something better ?

This continual craving of the soul for something better is from God, to remind us to seek after a better and more excellent *Good* than the soul itself is.

30. Can the possession of the goods of this world satisfy the craving of the soul after a good that can make the soul happy and contented?

All the pleasures, and riches, and honors of this world are unable to satisfy the soul's desire after a higher Good, because, the soul being far superior to all earthly goods, cannot by them be made happier and more contented.

31. Illustrate by an example what has just been said ?

A thing is made better only by that which is better

than the thing itself; for instance, wine of an inferior quality is not rendered better by mixing it with wine of a still more inferior quality; but it is made better by mixing it with wine of a superior quality. In like manner, the soul being imperishable cannot be rendered better and happier by the perishable goods of this world.

32. What good, then, is better than the soul?

Only God is this Good, he being supreme Goodness Itself; to possess God is, as it were, to possess the goodness of all other things; for, whatever goodness they possess, they have from God.

33. Where, then, are we to seek and find true happiness and contentment?

True happiness and contentment of soul can be found, not in the creature, but in the Creator only,—a contentment which cannot be taken from the soul, and in comparison with which all other joy is sadness; all pleasure, sorrow; all sweetness, bitterness; all beauty, ugliness; all delight, affliction.

34. Now, when is it that we possess God and find our rest and happiness in him?

We find our rest and happiness in God only when we really do his will.

35. What answer may be given to him who asserts that he has no soul, and no conscience?

To him who says that he has no soul, we may answer: If you say, you have no soul, you must consider yourself simply an animal; and since you are pleased to be an animal, you had better go and live with the class of beings to which you belong.

When you are travelling, do not take the passenger

train, which is intended for men, who have a soul, but take the cattle train.

When you are invited to a dinner, go and take it with that class of brutes to which you belong.

If you are a physician, let no sick man send for you, for no sensible man ever sent for a brute to be cured by it.

If you are a teacher, let no parents send their children to you, for no one sends his children to an animal for instruction.

If you are a business-man, let no one transact business with you, for a horse or any other kind of animal that you choose to be, cannot transact business.—Yes, if you consider yourself a brute, let men treat you as such, let them cast you out of their society, for they have a soul, and on this account their dignity is but a little inferior to that of the angels.

36. Do the impious assertions of such people proceed from their intellect or from their will ?

The impious assertions of such people proceed not from their intellect, but from their free-will which may or may not embrace the truth.

37. Why is it that the false, impious assertions of the wicked cannot proceed from their intellect ?

The false, impious assertions of the wicked cannot proceed from their intellect, because the intellect is not a faculty or power which, as the will, is in itself free to accept or reject the truth, except when ignorance puts the mind in such a state as to render it unable to see the truth. Whenever the mind sees the truth, it is forced to

accept it, because it is made to see and to embrace the truth, and to find its repose only in truth. (St. Thomas.)

38. Illustrate by an example what has just been said ?

If I am asked whether the moon is inhabited, I may assert that it is, merely because I choose to make this assertion, but I am not compelled by any evidence to make this assertion, because I do not know. But, if I am asked, to how much two and two amount, I cannot choose my answer : I am forced to say, two and two make four.

39. What conclusion must we draw from the fact that the intellect is bound to acknowledge the truth when it sees the truth ?

From the fact, that the intellect cannot help acknowledging the truth when it sees the truth, we draw the conclusion, that the intellect of any man cannot help acknowledging the truth of the existence of God, of the spirituality and immortality of the soul, and the first principles of right and wrong. (St. Thomas.)

§ 6. The Fall of Man.

1. What is meant by the Garden of Paradise?

By the Garden of Paradise is meant the place which God prepared as a dwelling-place worthy of the first father of the human race.

2. How did God prepare the Garden of Paradise?

God made four large magnificent rivers to water it, and diffuse, on all sides, fresh, wholesome air, permanent vegetation, and prodigious fecundity. He decorated it with everything that divine art or nature could furnish—salubrious atmosphere, bright, serene sky, rich land, producing without labor all kinds of flowers and fruits.

3. Where was the Garden of Paradise?

The Garden of Paradise was in the East; but original sin and the deluge has made it disappear forever from the sight of Adam's posterity.

4. When did God give the Garden of Paradise to our first parents?

God gave the Garden of Paradise to Adam after he had formed his body to perfection and blessed his soul with supernatural gifts.

"And the Lord God took him and put him in the Garden of pleasure to dress it and keep it." (Gen. ii. 15.)

5. What did Adam need as the first father of the whole human race?

As the first father of the whole human race, Adam needed great knowledge of natural and supernatural things, in order to be able to instruct and direct his descendants. Hence, God taught Adam :

1. The nature of all animals, and all natural things of this world, their use and benefit, etc., for Adam gave a name to each animal characteristic of its nature and existence ;
2. God taught Adam who and what he is ;
3. How he made the world in six days ;
4. How and why he made him ;
5. How he should worship and love him.

6. Why was it necessary that God should teach man that he made him to enjoy forever his own happiness in heaven?

The holy Catholic Church teaches that the end for which man was created—his everlasting union with God,—is far above the human understanding, and therefore it was necessary that God should make himself known to man, and teach him the end for which he was created, and what

he must believe and do, in order to become worthy of everlasting happiness. (Vat. Council.)

7. How was Adam to worship and to love God?

Adam was to worship and to love God by doing what God commanded.

8. What did God command our first parents?

God commanded our first parents not to eat of the fruit of a certain tree in the Garden of Paradise.

“And of the tree of knowledge of good and evil thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death.” (Gen. ii. 17.)

9. What did God give Adam to understand by this commandment?

By this commandment Adam was clearly given to understand that the continuation of his happiness for time and eternity depended on his obedience to the will of God; and that, should he transgress the commandment, he would subject himself to the law of God’s justice, which would not fail to execute the threatened punishment.

10. Did Adam and Eve keep this command?

Adam and Eve did not keep this command of God; for they ate of the forbidden fruit.

11. Who reproached Adam and Eve for having grievously offended God?

Adam and Eve were reproached by their own conscience for having grievously offended God; for they were ashamed and hid themselves from the face of the Lord God, amidst the trees of paradise. (Gen. iii. 7, 8.)

12. What is conscience?

Conscience is a voice in the heart of man, telling him what thoughts, desires, words and actions of his are conformable or contrary to the first principles of right and wrong.

13. Whence does man know the first principles of right and wrong?

Man knows the first principles of right and wrong from the light of reason or nature by means of which he sees what is right and wrong, just and unjust, charitable and uncharitable, wise and unwise, pure and impure.

14. Whence does man have the light of reason?

Holy David says, "The light of thy countenance, O Lord, is signed upon us," (Ps. iv.) thus indicating that God, who is infinite goodness, justice, wisdom, mercy and purity, impressed on the soul of man the notion of goodness, justice, wisdom, mercy and purity.

15. Is the light of reason found in all men?

The light of reason is found not only in properly educated men, but even in the untutored savage, for we find that even the heathen nations respect the obligations dictated by the light of reason.

16. What clearly follows from the fact that the light of reason is found in all men?

From the fact that the light of reason is found in all men it clearly follows that God impressed it upon mankind from the very beginning, so that no man is left in utter ignorance of God and of his obligation to worship and to love him, and to do good and avoid evil.

"God has not left himself without testimony." (Acts xiv. 16.) (St. Thomas.)

17. What is the office of conscience?

The office of conscience is to apply a man's knowledge of the principles of right and wrong to his thoughts, desires, words, and actions, in order to make him see whether they are, or are not, in conformity with those principles.

18. What is the voice of conscience to those who live up to the principles of right?

To those who live up to the principles of right, the voice of conscience is a voice of sweetness that fills them with peace and happiness.

19. What is the voice of conscience to those who violate the principles of right?

To those who violate the principles of right, the voice of conscience is a terrible accuser, an inexorable judge, a cruel executioner and a severe minister of vengeance.

“By what things a man sinneth, by the same he is also tormented.” (Wisd. xi. 17.) “Tribulation and anguish upon every soul of man that worketh evil.” (Rom. ii. 9.)

20. Is remorse of conscience nothing but a punishment for the evil-doer?

Remorse of conscience, though a most torturing punishment, is at the same time a grace for the sinner, because it warns him to repent sincerely, to ask God’s pardon, and promise amendment of life, in order to be saved.

21. What are we to think of a sinner who says that he does not experience any such remorse?

If it is really true what he says, then it is not wrong for us to think that the want of this grace forebodes certain reprobation for all eternity.

22. What, therefore, does God make known of himself to man by his conscience?

By the voice of conscience God makes known of himself that he is just in rewarding the good and in punishing the wicked.

23. What, then, should be our conduct towards our conscience?

Our conduct towards our conscience must be always to

follow its dictates as the voice of God ; for “ This is the keeping of the commandments,” says Holy Scripture, (Eccles. xxxii. 27.) ; but “ Whatever is contrary to conscience is sinful,” says St. Paul. (Rom. xiv. 23.)

Whatever creed be taught, or land be trod,
Man’s conscience is the oracle of God.

24. Who tempted our first parents to eat the forbidden fruit?

The devil, in the shape of a serpent, persuaded Eve to eat of it, and she gave it to her husband and he did eat.

25. How could Eve, in her innocence, allow herself to be seduced by the deceitful words of the serpent?

Eve, though as innocent as Adam, allowed herself to be seduced by the serpent, because pride had confounded the harmony of all the powers of her soul.

26. Why was the sin of our first parents a great sin?

The sin of our first parents was a great sin, because they believed the devil more than God in a matter of the greatest importance.

27. Did God punish Adam and Eve for their disobedience?

God punished Adam and Eve in body and soul for their disobedience.

28. What was the punishment of the soul?

The punishment of the soul was :

1. The loss of God’s grace and the right to heaven.
2. Darkness in the understanding.
3. Weakness in the will, and strong inclination to evil.

29. What was the punishment of the body?

The punishment of the body was : Immediate banishment from paradise, hard labor, all kinds of diseases and death.

“Cursed is the earth in thy work,” said God to Adam; “with labor and toil shalt thou eat thereof all the days of thy life; thorns and thistles shall it bring forth to thee.” (Gen. xvii. 18.)

30. What is the sin of our first parents called?

The sin of our first parents is called *original sin*, because it is the origin or beginning of all human miseries.

31. Why is original sin the beginning of all human miseries?

Original sin is the beginning of all human miseries because, from our first parents, it passed, with its punishments, to all their descendants.

“By one man sin entered into this world, and by sin, death; and so death passed upon all men, in whom all have sinned.” (Rom. v. 12.)

32. Are, then, all men conceived and born in original sin?

All mankind are conceived and born in original sin, except the Blessed Virgin Mary, who, on account of the foreseen merits of Christ, was preserved from it, because she was to be the mother of God.

33. What do we call the privilege of Mary conceived without sin?

The privilege of “Mary being conceived without sin” is called the Immaculate Conception of the Blessed Virgin Mary.

§ 7. The Promise of the Redeemer.

1. What would have become of our first parents and of their posterity, if God had not shown mercy to them?

If God had not shown mercy to our first parents and to their posterity, they all would have been cast into hell forever.

2. How did God show mercy to mankind?

God showed mercy to mankind by promising them a Redeemer, for whose sake he pardoned them, and gave

the grace of leading holy lives to those who prayed for it and lived up to the will of God.

3. To whom did God first promise a Redeemer?

God promised a Redeemer, first to Adam and Eve after their fall.

“ I will put enmities between thee and the woman, and thy seed and her seed ; she shall crush thy head, and thou shalt lie in wait for her heel.”
(Gen. iii. 15.)

4. Why did mankind need a Redeemer?

Mankind needed a Redeemer, because, all being sinners, they were unable to render due satisfaction to God for sin, and to obtain the graces necessary for salvation.

5. What special command did God give Adam after the fall?

After the fall, Adam received the special command to sacrifice, that is, to offer to God and destroy certain visible things, in order to acknowledge, by the destruction of them, his supreme dominion over all creatures.

6. What else did God command our first parents?

God also commanded our first parents to teach their children all the truths that they had learned from him.

7. How did our first parents serve God after their fall?

After their fall, our first parents served God :

1. By *faith* in his Supreme Dominion over all creatures ;
2. By *hope* in his mercy and in the merits of the promised Redeemer ;
3. By *charity* in doing what they knew to be God's will.

8. How did our first parents keep their faith, hope and charity alive?

Our first parents kept their faith, hope and charity alive by prayer and the offering of sacrifices.

9. How did God preserve the religion, especially the hope in the Redeemer to come, which he had taught our first parents?

God preserved this hope and religion through pious descendants of Adam, called the Patriarchs, to whom he spoke on various occasions and renewed the promise of sending the Redeemer.

10. Name some of the Patriarchs.

Seth, the son of Adam ; Enos, the son of Seth ; Noe ; Abraham ; Isaac ; Jacob, and others who lived from the time of Adam to that of Moses.

11. Which of the descendants of Adam abandoned first the revealed truth?

Cain, the son of Adam, abandoned first the revealed truth, when he did not worship God by offering sacrifice in the way prescribed by God.

12. Did God punish Cain for his sin committed in the choice of his offering?

God reproached Cain for his sin ; but, Cain instead of being sorry for it, added to it the sin of the murder of his brother Abel.

13. How did God punish Cain for the crime of murdering his brother Abel?

God said to Cain : “ Because thou hast shed thy brother’s blood upon the ground, that blood cries to heaven for vengeance. Cursed shalt thou be, a wanderer and a vagabond on the earth.”

14. Was this terrible threat fulfilled?

This terrible threat was fulfilled to the letter ; for Cain was now banished from “ the face of the Lord,” and condemned to live separate from the members of Adam’s family, who feared the Lord.

15. As Cain lived still for several hundred years after the murder of his brother, how did he bring up his numerous family ?

Cain brought up his numerous family without any fear and knowledge of God, for he had become an open unbeliever and had ceased to teach and practise any religious duty, and so his whole family were unbelievers, who never troubled themselves about prayer, or sacrifice, or the worship of God.

16. Who became the bearer of truth after the murder of Abel ?

God provided a believer and faithful bearer of truth in Seth, the next son of Adam, born after the murder of Abel. Seth was a just man who taught all his household to fear God and to offer the sacrifices which God had commanded.

Enos, the son of Seth, was particularly remarkable for having exerted himself to assemble the people for the public worship of God.

17. By what name did the different families of Seth and Cain begin to go at that time ?

The different families of Seth began to go by the name of “the sons of God,” or, “the people of God ;” and the different families of Cain were called, in contradistinction, by the name of “the sons of men.”

18. Whence arose this distinction of the two races ?

This distinction of the two races arose from the feeling of hatred of each other, which was so strong that they remained, for some centuries, separated from each other—the religious families looking upon the impious race as quite unfit company for themselves, and the unbelievers having the same scorn and contempt for those who feared God, as the same kind of persons have still at the present day.

19. Did God show mercy to the unbelieving race of Cain ?

God showed mercy to the unbelieving race of Cain by sending Enoch, a very holy old man, to warn them that God would come, surrounded with all his holy angels, "to execute a judgment against all the blasphemers of his name, for all the hard things they had spoken against him." (Jude xv. 15.)

20. Did the unbelieving race profit by the warning of God ?

Instead of profiting by the warning of God, they grew more wicked ; and after God had given them still a trial of one hundred and twenty years, he destroyed them all in the Deluge.

21. Did all men, without exception, perish in the Deluge?

All men, except the pious Noe and his family, perished in the Deluge.

22. Who was now the bearer of the religion that God had taught Adam ?

From the time of the Deluge, Noe was the bearer of the religion which God had taught Adam ; and Noe taught it to his children, and from him all those who settled in different lands, carried away with them the knowledge of a just God, of good and evil, and the hope in the Redeemer to come, the duty of prayer and of observing the Sabbath with sacrifice.

23. Did all nations preserve the religion which they had learned from Noe ?

Though at first still frightened at the memory of the terrible judgment of the Deluge, they began to give themselves up gradually to the gratification of their evil passions, and became at last so wicked and foolish that, instead of worshiping the true God, they worshiped the

sun, the moon, certain men and animals, and even idols of gold and silver, and of stone and wood.

24. What did God then do to preserve the true religion, and especially the hope in the Redeemer to come?

About three hundred and fifty years after the Deluge, when God saw that the nations had become so wicked as to worship idols, he appeared to Abraham and commanded him to leave his country, in order that he might make of him the father of a people who were to be different in manners and religion from all the other peoples of the earth.

25. Did Abraham obey the command of God?

Abraham believed and obeyed God who made a solemn alliance with him, promising to take him and his posterity under his protection, to make him the father of a great people, to give him a land that was rich, called Chanaan, for himself and his posterity.

26. What other promise under oath did God make to Abraham?

God also promised Abraham that the Redeemer, or Messiah, should be born of his race, (Gen. xviii.) and swore by himself to the fulfilment of these promises, and appointed circumcision as a mark to distinguish Abraham and his posterity from all the other peoples of the earth. (Gen. xvii. 14 ; xxii. 16 ; Heb. vi. 13 ; xvi. 17.)

27. Where did God begin to fulfil these promises?

It was in Egypt, where Jacob went, the grandson of Abraham and heir to the promises, that God began to fulfil his covenant.

28. Was God displeased with many of Abraham's descendants in Egypt?

God was greatly displeased with many of Abraham's descendants in Egypt, because they had entirely lost

Abraham's singleness of purpose and purity of heart.

29. How did God make them feel his displeasure ?

God caused them to feel the bitterness and ignominy of being in the degrading bondage of the Egyptians.

30. Why did God permit the Egyptians to oppress so cruelly the descendants of Jacob ?

It was to force them to have recourse to him and to centre in himself the hopes and aspirations of this ungrateful people.

31. Did God hear the prayers of his oppressed people ?

God heard their prayers and at the same time raised up Moses to be among them the representative of the God of Abraham, Isaac and Jacob.

32. What conclusion must we draw from all that has been said of the Patriarchs ?

From what has been said of the Patriarchs, we must draw the conclusion :

1. That, during their lives, the Patriarchs gave abundant proofs of their implicit faith in the one living God, of their firm hope in the faithfulness of his promises, and of their love of God, by scrupulously keeping his commandments, and "walking with God," that is, of course, walking by God's rule or law, leading a practical, highly religious life, and consequently enjoying close communion with God on earth, especially when at prayer, and in the act of offering sacrifice to the Lord ;
2. That all the Patriarchs were teachers from God and therefore infallible in their teaching, "whether men would hear, or whether they would forbear." That patriarchal body, simply because

it was God's ordinance, was a guide, sure and infallible, to the extent of the revelation of God, as then made known.

33. What knowledge of God and his religion had the peoples of the whole world at the time of Moses ?

At the time of Moses, all mankind, with the exception of the Jews, had lost the knowledge of God, and the hope in the Redeemer to come ; they worshiped creatures, even the very demons, as gods, and the most shameful vices were praised as virtues.

34. What means had God adopted at that time to preserve the religion which he had revealed from the beginning and preserved through the Patriarchs ?

From the corrupt mass of mankind God had chosen the Jews or Israelites as his people ; over them he watched with special care, in order that, through them, all the truths of religion hitherto revealed should be preserved, and that from them, at last, should be born one holy enough to be the mother of the Redeemer.

35. Whom did God choose at that time to be the teacher of his religion ?

God chose Moses, his faithful servant, to be his great lawgiver, prophet and performer of miracles, to lead the Jews out of Egypt, to give them the ten commandments during their stay in the desert and to institute the priesthood of Aaron, whose duty it was to preserve and to teach all that God had commanded the Jews to observe in their religion.

36. Did God, after the death of Moses, send other prophets to the Jews to teach them the observance of God's law, given through Moses ?

From time to time God sent other prophets for the

instruction of his people, such as Elias, Eliseus, Isaias, Jeremias, Ezechiel, Daniel, and several others.

37. How did the prophets prove to the people that they were sent by God?

The prophets proved their divine mission by miracles and prophecies.

38. What is a miracle ?

A miracle is an extraordinary work or effect which happens contrary to the usual course of nature.

39. How are miracles divided ?

Miracles are divided into first, second, and third class miracles.

40. What is a first-class miracle ?

A first-class miracle is such a stupendous work as can be performed only by the power of God ; as, for instance, to stop the sun in its course, or to make a soul come back to its body.

41. What is a second-class miracle ?

A second-class miracle is a prodigy produced by the agency of a holy angel ; as, for instance, when the angel of the Lord prevented the fire from burning the three children in the fiery furnace ; or, when an angel restores sight or life which is despaired of.

42. What is a third-class miracle ?

A third-class miracle is an effect that does not surpass the powers of nature, but is miraculous only in the manner in which it happens ; as, for instance, when a person is suddenly cured of a fever or a dangerous disease, or when an extraordinary occurrence takes place in the weather, as happened through the prayer of Elias. (St. Thomas.)

43. Name some of the prophets and the miracles which they performed.

Elias, for instance, prevented rain for three years, exterminated four hundred and fifty idolatrous priests, raised to life the son of a widow, made fire descend from heaven, divided the river Jordan with his mantle, and passed through it on dry land, confronted kings, was fed by a raven and an angel, foretold that Jezabel, an idolatrous queen, would be devoured by dogs; he was carried in a chariot of fire to heaven, and he will return to the earth at the end of the world, to labor for the conversion of the Jews. (Kings xvii.; 4 Kings; Ecclus. xviii.; Mal. iv. 5; Matt. xi. 14, xviii. 10; James v. 27.)

Eliseus, like Elias, made a dry path through the waters of the Jordan, multiplied oil for a widow, raised a dead child to life again, cured Naaman of leprosy, foretold the victory of the kings of Juda, Israel, and Idumea, over the Moabites; also the miraculous victories of the Israelites over the Syrians; and lastly, by the touch of his body, he raised a dead man to life. (4 Kings xvii.; Ecclus. xlvi. 13; Luke iv. 27.)

44. Does God, in performing miracles, act contrary to the general order of nature?

No; for, when God first established the natural order of things, he foresaw, and reserved to himself the power of doing what he had to accomplish in the course of time. Miracles, therefore, are not contrary, but according to the order of things established by God.

45. What does the Catholic Church teach on this subject?

The Vatican Council says:

“If any one shall say that miracles are impossible, and

that; therefore, all the accounts regarding them, even those contained in Holy Scripture, are to be dismissed as fabulous or mythical, or that miracles can never be known with certainty, and that the divine origin of Christianity cannot be proved by them, let him be accursed." (iii. Can. 3 and 4.)

46. Why has God reserved to himself the power of performing miracles ?

God has reserved to himself the power of performing miracles as a means to confirm the truth of the teaching of those whom he has taught first and then commanded to teach their fellow-men.

47. What does the Catholic Church teach on this subject ?

"In order that the obedience of our faith," says the Vatican Council (c. iii.), "might be in harmony with reason, God willed that to the interior help of the holy Ghost there should be joined exterior proofs of his revelation, to wit, divine facts, and especially miracles and prophecies, which, as they manifestly display the omnipotence and infinite knowledge of God, are most certain proofs of his divine revelation, adopted to the intelligence of all men. Wherefore, Moses and the prophets . . . showed forth many and most evident miracles and prophecies."

48. Must we believe that a doctrine is true when God performs a miracle in confirmation and support of its truth ?

Yes ; for miracles are, as it were, credentials, signed by the hand of God himself, as the strongest and most striking proofs which God can furnish, in order to make people believe those whom he sends to teach them in his name.

49. Why is it that God cannot permit the performance of a miracle in confirmation and support of error, deception, or lying ?

God can never permit the performance of a real miracle in confirmation of a false doctrine, because, if he did, he would confirm men in error, and he would have no other means left to correct the error, not even by a miracle, because the people could say : If the first miracle was wrought in confirmation of error, why should not the second in the same way ?

50. Give an instance to show that God never permits a person by the help of Satan to perform wonderful things, or false miracles for the seduction of the just and the faithful.

When Moses performed great miracles before Pharaoh in Egypt, the magicians of the king tried to imitate the miracles of the great servant of God. They cast their rods before the king, and by devilish enchantments, their rods seemed to be changed into serpents, as that of Moses was ; they produced, as Moses did, frogs, etc. But their prodigies greatly differed in character from the miracles of Moses, and Satan was obliged to confess his wicked artifice and malice ; for, when Moses continued to perform miracles, the magicians were constrained to acknowledge that they were unable to do what Moses did. Satan was obliged to declare through his agents : “ This is the finger of God.”

51. To whom does God grant the gift of miracles ?

God grants the gift of miracles, generally speaking, to such only as hold or teach the truth and lead holy lives.

52. Is the performance of miracles always a proof of holiness of life ?

The performance of miracles is not always an evidence

of the holiness of life of the performer of miracles, because the gift of miracles is a gratuitous gift granted for the benefit of others, and God can make use of the wicked to perform miracles and to foretell future events, as he did by Judas, (Luke. x. 17.) by Caiphias, (John. xi. 49.) and by Balaam, (Numb. xxiv 3.) and Christ has said: "Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and in thy name cast out devils, and done many wonderful works in thy name? And then will I profess unto them: I never knew you: depart from me, you that work iniquity." (Matt. vi. 22, 23.)

53. To what, then, is the performance of a miracle owing?

The performance of a miracle is owing, not to the merit of the performer of the miracle, but to the invocation of Christ, which performs it for the benefit of others. (St. Jerome.)

54. What should we think if a person who performs miracles abuses this gift to acquire vain glory, or temporal gain?

In this case we must think that God merely permits this bad end, but does not co-operate with it, but with the miracle.

55. What is a prophecy?

A prophecy is the prediction or revelation of such a future event, or of such a supernatural or natural truth as is beyond all human knowledge.

56. Who can foretell such a future event, or such a supernatural or natural truth as is beyond all human knowledge?

A future event or truth that is beyond all human knowledge can be foretold by him only to whom God has revealed it, because only God knows all future events in themselves and in the inevitable connections which exist between the causes and their effects.

57. Cannot certain men, without the spirit of prophecy, foretell future events ?

Man can, by his natural knowledge, foresee future things in their causes ; as, for instance, a skilful physician knows from experience the certain death or recovery of his patient by the symptoms of his sickness. But such knowledge greatly differs from the knowledge that is obtained by divine revelation.

58. What is the difference between these two kinds of knowledge ?

The knowledge of certain future things acquired by natural means is liable to error ; but the knowledge obtained by divine revelation is infallibly certain.

59. In what, therefore, does the spirit of prophecy consist ?

The spirit of prophecy consists in the knowledge of future events, or supernatural or natural truths, inspired by divine revelation.

60. How does God enable a person to see such future events ?

As God enables us by means of natural light to discern all the objects in nature and the diversity of their colors, so, also, does God enable a person by means of supernatural light, to see clearly and unmistakably future events and supernatural or natural truths which, otherwise, could not be known by natural means.

61. By what other means may God reveal future events to his servants ?

As a good master, by means of words, communicates to an intelligent scholar the knowledge of his own mind, so, in like manner, the divine Master, by express revelation in clear, intelligible words, communicates to certain men the knowledge which only he has of future events,

or supernatural or natural truths. "Thus, saith the Lord : Take order with thy house, for thou (Ezechias) shalt die and not live." (Isaias xxxviii. 1.)

62. Is the spirit or light of prophecy a permanent gift in prophets ?

The light of prophecy is not a permanent gift in prophets ; it is a divine inspiration communicated to their intellectual faculty, at certain times, places, and under certain circumstances. Hence, the prophet Isaias says : "In the morning the Lord wakeneth my ear, that I may hear him as a master." (Chap. l. 4.)

63. What, therefore, do true prophets announce ?

True prophets announce what they have learned by divine inspiration, according to the words of Isaias : "That which I have heard of the Lord of Hosts, the God of Israel, I have declared unto you." (xxi. 10.)

64. What, then, must we say of the spirit or light of prophecy ?

With St. Peter we must say : "Prophecy came not by the will of man at any time ; but the holy men of God spoke, inspired by the Holy Ghost ; (II. Pet. i. 21.) and therefore, true prophecies, are no less clear proofs than miracles, that prophets are messengers from God to teach divine doctrine.

65. What did the prophets foretell ?

The prophets foretold the fate of the Jews and of other nations ; the coming of the Redeemer and the establishment of his Church.

66. What did the prophets foretell of the Jews ?

They foretold the destruction of their temple, of their city of Jerusalem ; their dispersion throughout the world ; and their final conversion.

67. Why is it that parts of the history of the Jews were foretold by the prophets ?

Parts of the history of the Jews were foretold by the prophets, in order that the Jews, seeing these prophecies verified in their own history, might find in them a clear proof of the prophecies regarding the Messiah and his religion, know him thereby, and receive him with joy and gratitude.

68. What did the prophets foretell of the Messiah ?

The prophets foretold especially : 1. The life, passion, death, resurrection, and ascension of the Redeemer ; 2. The founding and duration of his Church.

69. Which prophets have especially prophesied about the Messiah ?

The prophets that have especially prophesied about the Messiah are :

Isaias, Jeremias, Ezechiel, Daniel, and Malachias.

Prophecies regarding : 1st. *The coming of the Redeemer.* ‘ The sceptre shall not be taken from Juda, till *he comes that is to be sent* ; and he shall be the expectation of the nations.” (1 Gen. xlix. 10.) Daniel foretold that not quite seventy weeks of years, *i. e.*, four hundred and ninety years, should elapse from the time when it was commanded that Jerusalem should be rebuilt, until the death of Christ. “ Thus saith the Lord : I will move all nations ; and *the desired of all nations shall come*, and I will fill this house” (temple of Jerusalem) “ with glory ; greater shall be the glory of this house than of the first.” (Aggeus ii. 8, 9.)

2d. *His Birth.* “ Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel.” (Isai. vii. 14.) “ And thou, Bethlehem Ephrata, art a little one among the thousands of Juda : out of thee shall he come forth unto me, that is to be the ruler in Israel, and his going forth is from the days of eternity.” (Micheas v. 2.) “ The kings of Tharsis and the islands shall offer presents ; the kings of the Arabians and of Saba shall bring gifts.” (Ps. lxxi. 10.)

3d. *His entering into Jerusalem upon an ass.* “ Rejoice greatly, O daughter of Jerusalem : *behold thy King* will come to thee, the just and Saviour.” (Zach. ix. 9.)

4th. *His Passion and Death.* “ I have given my body to the strikers,

and my cheeks to them that plucked them ; I have not turned away my face from them that rebuked me, and spit upon me." (Isai. l. 6.) " I am a worm, and no man ; the reproach of men, and the outcast of the people." (Ps. xxi. 7.) " There is no beauty in him, nor comeliness : despised, and the most abject of men ; a man of sorrows, and acquainted with infirmity : surely he hath borne our infirmities, and carried our sorrows, and we have thought him, as it were, a leper, and as one struck by God, and afflicted." (Isai. liii.) " And they gave me gall for my food, and in my thirst they gave me vinegar to drink." (Ps. lxxviii. 22.) " Many dogs have encompassed me ; the council of the malignant hath besieged me ; they have dug my hands and feet ; they have numbered all my bones. They parted my garments amongst them, and upon my vesture they cast lots." (Ps. xxi. 17-19.)

5th. *His resurrection.* " Thou wilt not leave my soul in hell ; nor wilt thou give thy holy one to see corruption." (Ps. xv. 10.)

6th. *His ascension.* " Thou hast ascended on high, thou hast led captivity captive." (Ps. lxxvii. 19.) " Sing ye to God who mounteth above the heaven of heavens." (Ps. lxxvii. 34.)

7th. *The sending of the Holy Ghost.* " I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy." (Joel ii. 28.)

8th. *His everlasting priesthood.* " He shall be a priest upon his throne." (Zach. vi. 13.) " Thou art a priest forever, according to the order of Melchisedech." (Ps. cix. 4.)

9th. *The duration of his Church.* " The God of heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another people ; and it shall break in pieces, and shall consume all these kingdoms, and itself shall stand forever." (Dan. ii. 44.)

70. Were these prophecies made long before the coming of the Redeemer ?

These prophecies were made long before the coming of the Redeemer ; for, Malachias, the last of the prophets, prophesied four hundred and fifty years before Christ.

71. Were these prophecies known to the Jews and other nations ?

These prophecies were carefully preserved and read by the Jews as divine oracles ; they were also translated

into different languages and spread among pagan nations.

72. Why were all those prophecies made ?

As God does not wish to overwhelm men by his strange and mysterious dealing, he is accustomed to reveal to them beforehand very extraordinary events, as, for instance, the coming of the Deluge, which he made known through Noe one hundred years before it took place. Now, the most wonderful thing that God ever decreed is the sending of a Redeemer for the salvation of mankind. Hence, the nearer the time of his coming came, the more prophecies were made concerning him.

73. Is there any other reason why so many prophecies were made concerning the Redeemer to come ?

Another reason why so many prophecies were made concerning the Redeemer to come, is that men might prepare for the coming of the Redeemer, know him by the prophecies, and believe and do all that he would teach them.

74. In whom were all those prophecies fulfilled ?

All those prophecies were fulfilled in Jesus Christ ; for he was born of a virgin as foretold by Isaias (vii. 15.) and related by St. Matthew. (i. 23.)

He was born in Bethlehem, as foretold by Micheas, (v. 2.) and related by St. Matthew. (ii. 5.)

Jesus Christ suffered all the pains, sorrows and insults which the Redeemer had to endure, as foretold so very precisely by Isaias and David.

Jesus Christ rose from the dead and ascended into heaven, as foretold by David.

Jesus Christ sent down the Holy Ghost, as foretold by Joel. (ii. 28.)

Jesus Christ's priesthood is everlasting, as foretold of the Saviour by Zachary, (vi. 13.) and David (Ps. cix. 4.)

Jesus became, by his doctrine, the light of the Gentiles; in him all nations of the earth were blessed; by him a new priesthood and a new sacrifice were established, and a Kingdom of God founded, which reaches from end to end of the earth, and shall stand forever, as was foretold by Mal. i. 11; Isai. lxvi. 21; Jerem. iii. 15; Zach. ix. 10; Dan. ii. 44, and vii. 14.

75. What else was fulfilled in Christ?

In Christ were also fulfilled those figures which represented his life and passion.*

76. What was the religious condition of mankind at the time of the coming of the Redeemer?

When the Redeemer Jesus Christ came, the true God was hardly known, save in Judea, and even there very few knew and loved him. The rest of mankind were idolaters, sunk into the most degrading vices.

77. What were the questions which at that time could not be answered in the schools of philosophy, in the forum, in the market-place, the temple and at the fireside?

At that time, the questions which could not be answered anywhere, were:

* Christ was announced not only in the prophecies, but also in figures.

Christ's priesthood was prefigured in Melchisedech: 1. His office as mediator and prophet, in Moses; 2. His sufferings and death, in Abel, Isaac, Joseph, the paschal lamb, the propitiatory sacrifice, and the brazen serpent; 3. His resurrection, in Jonas; 4. His Church and holy sacraments, in the ark, in the Red Sea, in the manna, and in the temple and its sacrifices.

Why are we here? Who made us? Whither are we going? Whence the evil in this world? Why have we a desire for immortality? Why does nothing on earth satisfy us? Why our yearning for perpetual happiness?

78. What depended on the proper answer to these questions?

On the proper answer to these questions, depended then, as it does now, the social, domestic, and religious happiness of the world.

79. Could not pagan philosophers answer those questions and apply a remedy to heal such inveterate evils of the mind and will?

Pagan philosophers, poets and orators, had tried their best to elevate mankind; but they had tried in vain. It had become evident to all that no human means were adequate to remedy the evils of the world and make mankind truly happy.

“God himself,” exclaimed Plato, “must come down and be our master and our guide.” (De Leg. 1, 4.)

80. Why did not God send the Redeemer immediately after the fall of our first parents, but waited about four thousand years before sending him?

God waited about four thousand years before sending the Redeemer:

1. Because God always acts justly and wisely. After the fall of man it was necessary that God should make him sensible of his pride which was the cause of his moral perdition. Hence God left mankind to their own free-will and to the law of nature; and when this was nearly effaced from their heart and mind, God gave mankind the written law; when these laws became insufficient

for the enlightenment and moral direction of mankind, reason and sound philosophy loudly proclaimed that the world could be saved only by a divine Mediator;

2. As God is wise, he brings his works to perfection by degrees. Hence the Redeemer of mankind came only at the most favorable time for the redemption of mankind, after having prepared them for his coming by a long expectation under the natural and written laws, to make them live at last under the perfect law of grace of the Redeemer. (St. Thomas.)

“When the fulness of time was come,” says St. Paul, “God sent his Son that he might redeem them that were under the law and receive the adoption of sons.” (Gal. iv. 4, 5.)

81. How long did God the Father teach mankind through the holy Patriarchs and Prophets ?

God taught mankind :

1. Through the holy Patriarchs during two thousand years, from the time of Adam to the time of Moses ;
2. Through the holy Prophets during two thousand years, from the time of Moses to the time of the coming of the Redeemer, Our Lord Jesus Christ.

JESUS CHRIST, THE SON OF GOD, OUR REDEEMER AND
TEACHER.

THE SECOND ARTICLE.

“And in Jesus Christ, his only Son, our Lord.”

1. Who is Jesus Christ ?

Jesus Christ is the Son of God and the Redeemer of the World, promised by God from the beginning.

2. What is the meaning of the word Jesus ?

Jesus means Saviour, or Redeemer.

“Thou shalt call his name Jesus; for he shall save his people from their sins. (Matt. i. 21.)

3. What does St. Paul say of the name “Jesus” ?

Of the name Jesus, St. Paul says: “God has given him a name which is above all names, that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth.” (Philip. ii. 9, 10.)

4. What is a good Christian accustomed to do when he hears people use the name “Jesus” in cursing ?

When a good Christian hears people use the name “Jesus” in cursing, he is accustomed to say in his heart: “Praised be Jesus Christ now and forever;” or, “Hallowed be thy Name.”

5. What does the name Christ mean ?

Christ means the Anointed.

6. Why is Jesus called the Anointed ?

Jesus is called the Anointed because, in the Old Law, the prophets, the high-priests, and kings, were anointed with oil on account of the dignity of their office; and Jesus,

as our greatest prophet, priest, and king, was anointed with the Holy Ghost and with power. (Acts x. 38.)

7. Why is Jesus Christ called our Prophet, our Priest, and our King ?

Jesus Christ is called and is :

1. *Our Prophet*, because he made known to us the great mysteries of the Kingdom of God, and all that is necessary for our salvation ;
2. *Our Priest* : 1. Because he offered himself for us when he died on the cross, and he continues to offer himself, through the hands of the priest, at Mass ; 2. Because he is our Mediator and Intercessor with his Father in heaven ;
3. *Our King*, because he is the invisible King and Head of his Church Triumphant, Suffering and Militant, of which we are members.

8. Why is Jesus Christ called the *Only* Son of God ?

Jesus Christ is called and is the only Son of God, because God the Father has no other Son who is God like himself.

9. Are not we also children of God ?

Yes ; we also are children of God, because, in Baptism, God adopted us as his children.

“ As many as received him, he gave them power to be made the sons of God.” (John i. 12.)

10. Why is Jesus Christ called our Lord ?

Jesus Christ is called our Lord :

1. Because he is our God ;
2. Because he bought us at the great price of his blood.

“ You are bought with a great price.” (1 Cor. vi. 20.)

THE THIRD ARTICLE.

§ 1. The Incarnation of Jesus Christ.

“ Who was conceived by the Holy Ghost, born of the Virgin Mary.”

1. What is the name of the holy virgin whom God chose to become the Mother of his Son ?

The name of the holy virgin whom God chose to become the mother of his Son, is Mary.

2. Whom did God send to the Blessed Virgin Mary to make known to her that she was chosen to become the mother of his Son ?

God sent to Mary the archangel Gabriel, who said to her : “ Hail, Mary, full of grace ! Behold thou shalt conceive in thy womb, bring forth a son and call his name Jesus. He shall be great, and shall be called the Son of the Most High. . . .and of his kingdom there shall be no end.” (Luke i. 31-33.)

3. What did Mary say to the angel ?

Mary said : “ How shall this be done, because I know not man ? ”

4. What did the angel answer ?

The angel said : “ The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God.” (Luke i. 35.)

5. What did Mary then say ?

Mary said : “ Behold the handmaid of the Lord. Be it done to me according to thy word.” (Luke i. 38.)

6. What happened at these words of Mary ?

At the words of Mary “ Be it done to me according to thy word,” the Son of God was made man of the Blessed Virgin Mary by the power of the Holy Ghost.

7. What means "The Son of God was made Man" ?

"The Son of God was made Man" means that, by the operation of the Holy Ghost, he took to himself, in the same instant of time, a body and soul like ours, and was perfect God and perfect man.

8. What do we call the great truth "The Son of God was made man for us" ?

The great truth, "The Son of God was made Man for us," is called the *Mystery of the Incarnation*.

"The Word (the Son of God) was made flesh and dwelt amongst us." (John i. 14.)

9. How many natures are there in Jesus Christ ?

There are two natures in Jesus Christ: the nature of God, and the nature of man.

Speaking of his divine nature, Christ says: "I and the Father are one;" but, speaking of his human nature, he says: "The Father is greater than I." (John x. 35.)

10. How many persons are there in Jesus Christ ?

In Christ there is only one person: the person of the Son of God.

11. What, therefore, must we believe of Jesus Christ ?

Of Jesus Christ we must believe that he is true God of the Substance of his Father, and true man of the substance of his mother, and that therefore he is true God and true man in the one divine person of the Son of God.

12. Why is the mother of God called a virgin ?

The mother of God is called a virgin because she was always a virgin, not only before the birth of Christ, but also in it, and ever after it, because Jesus Christ being conceived in a miraculous manner, was also born of his Blessed Mother in a miraculous manner.

13. Who is the Father of Jesus Christ ?

The Father of Jesus Christ is God the Father ; for as man he had no Father, St. Joseph being only his foster-father and the virgin-spouse of his virgin-mother.

14. Why did the Son of God become man for us ?

The Son of God became man for us :

1. To be able to suffer and to die in atonement for our sins, to save us from hell, and to regain our lost right to heaven and the necessary graces for our salvation ;
2. To show us, by his doctrine and example, the road to heaven. " I have given you an example," said he, " that, as I have done, so you do also." (John xiii. 15.) " Learn of me, because I am meek and humble of heart and you shall find rest to your soul." (Matt. xi. 29.) *

15. What pious devotion should we practise to remember and to obtain the blessings of the Incarnation of the Son of God ?

To remember and to obtain the blessings of the Incarna-

* As the artist produces his work according to his conception and knowledge, so, also, God created man to his own image, which is his Son, his eternal Wisdom, the prototype of all things. Now, when a work of art is deteriorated by time or accident, it is restored by the skilful hand of the artist to its original state ; so, in like manner, the image of God in man being disfigured in Adam, its source, the Son of God became man to repair his image. " As the children are partakers of flesh and blood, so Jesus also made himself partaker of the same : wherefore it behooves him in all things to be made like unto his brethren, that he might become a merciful and faithful High Priest before God, and be a propitiation for the sins of the people." (Heb. ii. 14, 17.) Thus we receive our sonship or adoption of children of God from him who is the Son of God by his nature. " And if sons, heirs also of God, and joint-heirs with Christ," (Rom. viii. 17.)

tion of the Son of God, we should say the Angelus every day, in the morning, at noon, and in the evening.

§ 2. The Hidden Life of Jesus Christ from His Birth to His Thirtieth Year.

1. On which day of the year do we celebrate the Birth of Christ ?

We celebrate the Birth of Christ on the twenty-fifth day of December, called Christmas-day.

2. Where was Jesus born ?

Jesus was born in a stable, at Bethlehem.

3. To whom did Jesus make his Birth known ?

Jesus made his Birth known to the Jews, to the poor and to the ignorant, in the person of the shepherds ; to the Gentiles, to sinners, to the rich and to the learned in the person of the three kings from the East, called the Magi ; to the just in the person of holy Simeon and the prophetess Anna. (St. Thomas.)

4. Why did Jesus make his Birth known to all classes of people ?

Jesus made his Birth known to all classes of people, because he became the Redeemer of all men, and called all to the same faith in him, in whom alone all can be saved.

5. By whom did Jesus make his Birth known to the shepherds ?

To the shepherds, Jesus made his Birth known by an angel.

6. What happened to the shepherds when they saw the angel in great brightness of God ?

When the shepherds saw the angel in great brightness of God, they were filled with great fear.

7. What did the angel say to the shepherds ?

The angel said to the shepherds : " Fear not ; for, behold, I bring you good tidings of great joy. This day is

born to you a Saviour, who is Christ the Lord. You shall find the Infant wrapt in swaddling clothes and laid in a manger.”

8. What did the shepherds hear, after the Birth of Christ was made known to them ?

No sooner was the Birth of Christ made known to the shepherds, than they heard a great number of angels praise God and say : “ Glory to God in the highest, and on earth peace to men of good will.”

9. What did the shepherds do after the angels had departed from them into heaven ?

After the angels had departed, the shepherds went in haste to Bethlehem, where they found Mary and Joseph, and the Infant laid in a manger.

10. What did the shepherds do when they saw the Infant Jesus ?

When the shepherds saw the Infant Jesus, they knelt down and worshiped the Holy Infant, and then returned glorifying and praising God for all the things they had seen and heard.

11. What happened to the Holy Infant when he was eight days old ?

When the Holy Infant was eight days old, he underwent the rite of Circumcision, established by God in the Old Law to distinguish the people of God from those of this world.

12. What name did the Holy Infant receive in the rite of Circumcision ?

In the rite of Circumcision, the Holy Infant received the name Jesus.

13. Who gave the name Jesus to the Holy Infant ?

The angel Gabriel, at the command of God the Father, told the Blessed Mother of God and St. Joseph to call the

Holy Child JESUS, because he was to save his people from their sins.

14. How did Jesus make his Birth known to the Magi ?

To the Magi, Jesus made his Birth known by a wonderful star, which conducted them to the Saviour of the world.

15. What happened to the Magi when they came to Jerusalem ?

When the Magi came to Jerusalem, they saw no longer the wonderful star.

16. Whom did the Magi go to see and learn where Christ was born ?

To learn where Christ was born, the Magi went to see King Herod in Jerusalem and ask him : “ Where is he that is born King of the Jews ? for we have seen his star in the East and we are come to adore him.”

17. What were the Magi told ?

The Magi were told that Christ would be born in Bethlehem.

18. What did Herod do ?

Herod sent the Magi to Bethlehem, and said : “ Go and search diligently after the Child ; and when you have found him, bring me word again, that I also may go and adore him.”

19. Did King Herod wish to go and see the Infant Jesus, in order to worship him as his God and Saviour ?

By no means ; King Herod wished to go and see the Infant Jesus, in order to kill him, because he feared, that, in his place, the Holy Infant would become King of the Jews.

20. What did the Magi do, after they had heard King Herod ?

After the Magi had heard King Herod, they went their

way, and "Behold the star which they had seen in the East, went before them, until it came and stood over where the *Child* was."

21. What did the Magi do, when they saw the Child Jesus ?

When the Magi saw the Child Jesus, they fell on their knees, and worshiped him as their God and Saviour ; they opened their treasures, and offered to him gifts : gold, frankincense and myrrh.

22. What happened to Jesus on the fortieth day after his Birth ?

On the fortieth day after his Birth, Jesus was carried to the Temple in Jerusalem and presented there to the Lord.

23. To whom did Jesus make himself known as the promised Redeemer when he was presented to the Lord in the Temple ?

When Jesus was presented to the Lord in the Temple, he made himself known as the promised Redeemer to holy Simeon and to a holy prophetess, named Anna, who were in the Temple.

24. What had the Holy Ghost promised to holy Simeon ?

The Holy Ghost had promised to holy Simeon that he would not die before having seen the Redeemer.

25. What did holy Simeon know and do when he saw the Child Jesus ?

When holy Simeon saw the Child Jesus, he knew that this holy Child was the promised Redeemer, and he took him in his arms, and praised God and said : Now, O Lord, I shall die in peace, because I have seen the Redeemer.

26. What did holy Simeon say to Mary, the Blessed Mother of Jesus ?

To Mary, the Blessed Mother of Jesus, holy Simeon said : Many will be lost, because they will not believe in

Jesus, and many will be saved, because they will believe in Jesus and his teaching.

27. What did holy Anna do when she saw the Child Jesus ?

When holy Anna saw the Child Jesus, she praised the Lord for having the happiness to see the Redeemer, and she spoke of him to all who looked for the Redeemer.

28. What do we call Jesus and Mary and Joseph together ?

Jesus and Mary and Joseph together are called the Holy Family.

29. Where did the Holy Family go to live after leaving Jerusalem ?

After leaving Jerusalem, the Holy Family went to live at Nazareth.

30. Did the Magi go back to king Herod ?

No ; the Magi were warned by God not to go back to Herod, and to take another way into their country.

31. What did king Herod do to make sure of killing the Child Jesus ?

To make sure of killing the Child Jesus, king Herod commanded his soldiers to kill all men-children under two years in and around Bethlehem. *

* When Herod saw that the Magi did not come back to him, he thought at first that they had been disappointed in finding the Child, and felt ashamed to return to him ; but when he afterwards heard what had happened at the Presentation of the Child in the Temple ; that holy Simeon and Anna had publicly said that this Child was the *Messiah* (Redeemer), a *Light* for the Gentiles, and the *Glory* of his people of Israel, he felt certain that the Magi had purposely not come back to him, and had returned into their country by another road.

It was now that his wrath was enkindled against all infants of Bethlehem, not knowing which of them was to be the new king of the Jews. However, he kept to himself his plan of killing those infants

32. How was Jesus saved ?

An angel of God told St. Joseph to take the child and his mother and go into Egypt and stay there till after the death of Herod.

33. Where and how did Jesus spend his childhood, after his return from Egypt.

After his return from Egypt, Jesus spent his childhood at Nazareth, where he lived obedient to his virgin Mother and St. Joseph. (St. Luke ii. 51.)

34. What did Jesus do when he was twelve years old ?

When Jesus was twelve years old, he went with his parents to Jerusalem, and stayed three days in the temple.

35. What pious devotion should we practise to remember and to obtain the *Blessings* of the *Hidden Life* of our Lord Jesus Christ ?

To remember and to obtain the blessings of the hidden life of our Lord Jesus Christ we should say the *First* part of the Rosary—The five *Joyful Mysteries*, on *Mondays* and *Thursdays* throughout the year; and *daily* from the first Sunday in Advent until the Feast of the Purification.

§ 3. The Public Life of Jesus from His Thirtieth Year to His Death.

1. What did Jesus Christ do when he was thirty years old ?

When Jesus was thirty years old, he went to the river Jordan, to be baptized by St. John the Baptist.

for fear that many mothers would take their little children and flee with them to another country. Meanwhile, he did all he could to find out the Holy Family; but not being successful, he made his plan for murdering all infants under two years in and around Bethlehem, because he had been assured that the Messiah was to be born in Bethlehem. It took him more than a year before he carried out his cruel plan; so that the Holy Infant was about fifteen months old at the time of the massacre of the holy Innocents. Whilst Herod was searching after the Holy Family, an angel of the Lord told St. Joseph to take the child and his mother and flee into Egypt. It is stated by some that about fourteen thousand children were massacred. (See Cornelius à Lapide in Matt. c. ii.)

2. What voice was heard at Christ's Baptism ?

At Christ's Baptism, a voice from heaven was heard saying: "This is my beloved Son, in thee I am well pleased."

3. What else happened at Christ's Baptism ?

At Christ's Baptism, the Holy Ghost came down upon him in a bodily shape as a dove. (Luke iii. 23.)

4. What did Jesus do after his baptism ?

After his baptism Jesus went into the desert, and spent there forty days and nights in praying and fasting.

5. What happened to Jesus in the desert ?

The devil came there to Jesus and tempted him.

6. Why did Jesus permit the devil to tempt him ?

Jesus permitted the devil to tempt him to teach us by his example how to overcome temptations.

7. What did Jesus do after he had left the desert ?

After Jesus had left the desert, he began to teach his holy doctrine in public.

8. Did many follow Jesus Christ, when preaching in the towns and villages ?

The people came in crowds, from all parts, to see and to hear Jesus Christ.

9. Who bore witness to Jesus Christ that he is the Son of God and true God with the Father and the Redeemer of the world ?

Those who bore witness to Jesus Christ that he is the Son of God, and true God with the Father, and the Redeemer of the world are :

1. The Holy Ghost, who, through the Prophets, foretold that God himself would be the Saviour of the world (Isai. xxxv. 4 ; Jeremiah xxiii. 6) ; and their prophecies concerning the Redeemer were all accomplished in Jesus Christ.

2. The *holy angels of God*. “The Holy which shall be born of thee,” said the angel Gabriel to the Blessed Virgin Mary, “shall be called the Son of God.” (Luke i. 35.) “This day,” said an angel to the Shepherds, “is born to you a Saviour, who is Christ the Lord.” (Luke ii. 8–11.)
3. *God the Father himself*, who, at Christ’s Baptism and Transfiguration, said in a loud voice: “This is my well-beloved Son, in thee I am well pleased; hear ye him.” (Matt. iii. 17; xvii. 5.) And God the Father revealed also to St. Peter, that Jesus Christ was his Son. “Who do you say that I am?” asked Christ of the Apostles, and Peter answered: “Thou art Christ, the Son of the living God.” And Jesus said to him, “Blessed art thou, Simon, because flesh and blood hath not revealed it to thee, but my Father who is in heaven.” (Matt. xvi. 16–17.)
4. Christ himself taught that “He is the Son of God, and that they shall see him sitting on the right hand of the Power of God, and coming in the clouds of heaven” (Matt. xxvi. 63–64), and he proved his doctrine to be true by many *miracles*, that is by such extraordinary works or effects as are contrary to the established course of nature, and can, therefore, be produced only by the power of God.

10. Must we, then, believe that a doctrine is true and comes from God, when its truth is confirmed by a true miracle?

Yes; for, as a letter bearing the seal of a king, evidently

comes from the king, so also a true miracle, performed to confirm the truth of a doctrine, is a clear proof that such a doctrine is from God, and must, therefore, be believed as infallibly true. (St. Thomas.)

11. What did Christ, therefore, say to the Jews who refused to believe his word ?

“ If you do not believe me” (my word), said Christ to the Jews ; “ believe my works, that you may believe thereby that the Father is in me and I in the Father.” “ The works which I do, give testimony of me that he (the Father) hath sent me.” (John x. 38 ; v. 36.)

12. What difference is there between the miracles of Christ and those of the prophets, the apostles and other holy men ?

The prophets, the apostles, and other holy men wrought miracles, not by their own power, but by the assistance of God, whilst Christ wrought miracles by his own divine power ; “ For divine power proceeded from him and healed all.” (Luke 19.) (St. Thomas.)

13. What did Christ say of his power ?

Christ said of his power that it was the same as that of his Father ; for “ Whatsoever things the Father doeth,” said he, “ these the Son also doeth in like manner. As the Father raiseth up the dead and giveth life, so the Son also giveth life to whom he wills.” (John v. 19, 21.)

14. Over what things did Christ exercise his power ?

Christ exercised his power :

1. Over *spiritual beings*, by forcing evil spirits to leave those who were possessed by them ;
2. Jesus exercised his power over *heavenly bodies* ; for, when hanging on the cross, “ It was almost the sixth hour, and there was darkness over all

the earth, for the sun was eclipsed until the ninth hour." (Luke xxiii. 44.) And "we saw," wrote St. Dionysius from Egypt to St. Polycarp, "the moon suddenly placed between the sun and the earth;"

3. Christ exercised his power also over *men*. He restored, for instance, sight to the man born blind ; life to a young man to console his afflicted mother ; health to the leper, etc. ;
4. Christ exercised his power also over *lifeless things* : he changed water into wine at the marriage of Cana ; he multiplied five loaves of bread and two fishes to feed a multitude of people ; he calmed the storm ; he rendered the fig-tree barren ; at his death the graves opened and the dead came to life ; the earth trembled ; the veil of the temple was torn and the rocks split asunder, etc.

15. Why did Christ show his power over evil spirits ?

Christ showed his power over evil spirits to prove that he was our Saviour, who had come to break the power of Satan over man, therefore he said : "Now shall the prince of this world be cast out." (John xii. 31.)

16. Why did Christ cause this most extraordinary eclipse of the sun to take place at his death ?

Christ caused this extraordinary eclipse of the sun to take place at his death, to prove to the whole world that, though hanging on the cross, he was loudly proclaimed by those heavenly bodies as the God and Creator of the Universe.

17. Why did Christ miraculously deliver many people from their corporal and spiritual infirmities ?

Christ miraculously delivered many people from their corporal and spiritual infirmities, to show clearly to all that he was their Saviour and able to deliver their souls from sin and to bring them to the light of grace and glory.

18. What other proofs did Christ use to show that he is the God and Saviour of the world ?

To show that he is the God and Saviour of the world, Christ made also use of prophecies ; that is, he foretold such future events as were beyond all human knowledge.

19. Mention some of Christ's prophecies.

Christ foretold his betrayal by Judas ; his denial by Peter ; the time and manner of his Passion and death ; his Resurrection and Ascension ; the destruction of Jerusalem ; the spreading, persecution and duration of his Church.

20. Why are also Christ's prophecies, like his miracles, clear proofs of his Divinity ?

Christ's prophecies, like his miracles, are clear proofs of his Divinity, because, as Christ wrought his miracles by his own divine power, so he also foretold future events from his own divine knowledge. (St. Thomas.)

21. Did Christ give still other proofs of his Divinity ?

Christ also proved his Divinity when, by his own power, he rose *glorious* and *immortal* from the dead and ascended into heaven.

22. What, then, has Christ clearly proved to the whole world by the prophecies of the Old Testament, by his miracles, prophecies, resurrection and ascension into heaven ?

By the prophecies of the Old Testament, by his miracles and prophecies, resurrection and ascension into

heaven, Christ has most clearly proved to the whole world :

1. That all things in the Universe are his and controlled by him ;
2. That they are sublime and everlasting lessons and clear proofs to convince all generations to the end of the world, that he is their God and Saviour and Judge ; and
3. That his doctrine is infallibly true, and leads to everlasting life all those who live up to it. (St. Thomas.)

23. Who bore witness to the Divinity of Christ after his Ascension into heaven ?

After Christ's Ascension into heaven, the Apostles, the Martyrs, and the whole Catholic Church have borne witness to Christ's Divinity, they performed many miracles to confirm the truth of this doctrine, and, like Christ, laid down their lives for it.*

24. Did all Jews believe in Jesus Christ ?

The earthly-minded Jews, who served God from unworthy motives, hated Christ, because he reprimanded them for their sins and preached to them humility and the love of poverty.

* One of these miracles is most remarkable. It happened in Africa, in 484, and is attested by most trustworthy eye-witnesses : Hunneric, king of the Arian Vandals, most cruelly persecuted those who believed in the divinity of Jesus Christ : he had the tongues of the Christians of Tipisa cut out ; yet they spoke without tongues as distinctly and fluently as before, and proclaimed everywhere that Jesus Christ is true God, and equal to the Father. About sixty of these Christians fled to Constantinople, where all the inhabitants saw them, and heard them speak daily for many years.

25. Who were the greatest enemies of Christ ?

The greatest enemies of Christ were :

1. The Scribes, or the Doctors of the law ;
2. The Pharisees, or those who pretended to keep the law better than others ; and,
3. The Sadducees, who denied the resurrection of the body, and the existence of spirits.

26. How far did Christ's enemies go in their hatred of him ?

Christ's enemies went in their hatred of him so far as to resolve to put him to death.

27. Who promised to betray Jesus Christ ?

Judas Iscariot, one of the apostles, promised to betray Jesus Christ for thirty pieces of silver.

THE FOURTH ARTICLE.

“Suffered under Pontius Pilate, was crucified, dead, and buried.”

1. What did Jesus do after the Last Supper?

After the Last Supper Jesus went into the garden of Olives where he fell upon his face and prayed for strength in his sufferings.

2. How did Jesus pray?

Jesus prayed : “O my Father, if it is possible, let this chalice (sufferings) pass from me. Nevertheless, not as I will, but as thou wilt.”

3. What did Jesus Christ suffer for us?

Jesus Christ suffered for us the greatest pains in body and soul.

4. What did Jesus Christ suffer in his body?

1. Jesus Christ suffered a bloody sweat in his agony in the garden of Olives ;
2. He was cruelly bound by armed men and led to Caiphaz, the high-priest, and from there to Pontius Pilate, the Roman Governor ;
3. He was cruelly scourged at a pillar ;
4. He was crowned with thorns that pierced his most tender head ;
5. He carried a heavy cross to the place of his death ;
6. His hands and feet were cruelly nailed to the cross ;
7. He was hanging, nailed to the cross, for three hours, and at last he suffered the most painful death.

5. What did Jesus Christ suffer in his soul ?

In his soul, Jesus Christ suffered :

1. The greatest agony on account of the numberless sins of men ;
2. An agonizing sympathy with his Mother in her incredible sufferings ;
3. An unspeakable sadness, caused by the Apostle Judas, who betrayed him to his enemies ; by Peter, who publicly denied to know him, and by the black ingratitude of men ;
4. A heart-rending desolation on the cross, in which he loudly exclaimed : “ My God, my God, why hast thou forsaken me.”
5. The impious mockery of the people, and many other pains of which we can have no idea.

6. What do we call the day on which we commemorate the crucifixion of Christ?

The day on which we commemorate the crucifixion of Christ is called Good-Friday, which is the Friday in Holy Week.

7. Where did Christ suffer and die?

Christ suffered and died on Mount Calvary, near Jerusalem.

8. Who condemned Christ to death?

Jesus Christ was condemned to death by Pontius Pilate.

9. What happened at Christ's death?

At Christ's death, the sun was darkened, the earth shook, and many of the dead rose to life.

10. Was Jesus Christ forced to suffer death?

No one could force Christ to suffer and to die; he suffered and died of his own free-will.

"He was offered because it was his own will." (Isai. liii. 7.)

11. What did Jesus do to his enemies?

Jesus forgave his enemies and prayed for them, saying: "Father, forgive them, for they know not what they do." (Luke xxiii. 34.)

12. For whom did Jesus Christ suffer and die?

Christ suffered and died for all men, to save them.

"Christ gave himself a redemption for all." (1 Tim. ii. 6.)

13. If Christ died for the salvation of all men, why are not all saved?

If all men are not saved, it is because not all believe Christ's doctrine, keep his commandments, and use the means of grace which he has given them.

14. For what intention did Jesus offer up his life for us?

Christ offered up his life:

1. To honor the supreme majesty of God for us;

2. To satisfy the divine justice for our sins ;
3. To thank God for the blessings which he has bestowed upon us ;
4. To merit for us abundant graces.

“ When we were enemies, we were reconciled to God by the death of his Son.” (Rom. v. 10.)

15. Did Christ suffer as God or as man ?

Christ suffered as man ; as God he could neither suffer nor die.

16. Can we not say in truth that God prayed, fasted, suffered and died for us ?

Yes ; if we speak of Jesus Christ, we can say in truth that God prayed, fasted, suffered and died for us, because whatever Jesus Christ has done for us, is the work of his Person, who is God.

17. What do we call all that Christ has done for us during his whole life ?

All that Christ has done for us during his whole life, is called the merits of Jesus Christ.

18. Of what value before God the Father are the merits of his Son, Jesus Christ ?

The merits of Jesus Christ are of an infinite value before his heavenly Father, because all that Christ has done for us, was done by his infinite divine Person, and therefore God the Father is infinitely more honored by *every work* of Jesus Christ than he can be dishonored by the sins of all men. Hence all men have, in Christ, plentiful redemption, and no sinner need despair of salvation, no matter how numerous and hideous his sins may be.

19. To whom has Jesus Christ entrusted the infinite treasure of his merits ?

Jesus Christ has entrusted the infinite treasure of his

merits to his Church, in order that she may apply them to the souls of men by the means which he appointed.

20. By what means does the Church apply Christ's merits to the souls of men?

The means by which the Church applies Christ's merits to the souls of men are, the holy sacraments, the holy sacrifice of the Mass, prayer, indulgences, and sacramentals.

21. Why did Jesus Christ suffer so much and die for us?

Christ suffered so much and died for us :

1. To show how much he has loved us ;
2. To atone both for original sin and all other sins ;
3. To regain for us the friendship of his heavenly Father, and the right to heaven ;
4. To encourage us by his example to suffer patiently for the sake of heaven.

22. What is our duty towards Jesus Christ?

Our duty towards Jesus Christ is :

1. To worship him as our God ;
2. To place confidence in him as our Redeemer and only mediator of justice with God ;
3. To love him as our greatest benefactor.

"In the name of Jesus every knee should bow of those that are in heaven, on earth, and in hell." (Phil. ii. 10.) "If any man love not our Lord Jesus-Christ, let him be accursed." (1 Cor. xvi. 22.)

23. By what sign do we profess our faith in Jesus crucified?

We profess our faith in Jesus Christ by the sign of the cross, which reminds us of the death which Jesus Christ suffered for us on the cross.

24. For what other reasons do we make the sign of the cross?

We also make the sign of the cross :

1. To put us in mind of the Blessed Trinity, saying :
In the name of the Father, and of the Son, and of
the Holy Ghost ;
2. To show that we look for grace only through
Christ's merits of the cross.

25. Should we often make the sign of the cross ?

It is very useful often to make the sign of the cross with devotion, especially when going to bed and rising, before and after prayer, before every important action, and in all temptations and dangers.

26. What pious devotion should we practise to remember and to obtain the blessings of the Sufferings and of the Death of our Lord.

To remember and to obtain the blessings of the Sufferings and of the Death of our Lord, we should say the *Second Part* of the Rosary—the five *Sorrowful Mysteries*, on Tuesdays and Fridays throughout the year ; and *daily* from Ash-Wednesday until Easter Sunday.

§ 4. Life of Jesus Christ from His Death to His Ascension into Heaven.

THE FIFTH ARTICLE.

“ *He descended into hell, the third day he rose again from the dead.* ”

1. What became of Jesus Christ after his death ?

After Christ's death, his body was taken from the cross and laid in the grave, his soul went to a place, called hell or Limbo, and his divine Person always remained inseparably united with his soul and body.

2. Who were in Limbo ?

In Limbo were the souls of the just who died before Christ.

3. Why could not the saints who died before Christ go to heaven immediately after death ?

Before Christ, no saints could go to heaven, because heaven was shut against them on account of the sin of our first parents, and could not be opened to anyone except by the death of Christ.

4. Why did Christ go into Limbo ?

Christ went into Limbo :

1. To bring to the souls of the just the good tidings of their redemption ;
2. To fill those holy captives with inconceivable joy and impart to them supreme happiness ;
3. To show how dearly he loved those souls of the just, because, in order to transport them into heavenly bliss, he penetrated the inmost recesses of the earth.

“ He was put to death indeed in the flesh, but enlivened in the spirit in which also coming he preached to those spirits that were in prison [That is, he brought to them the joyful tidings of their redemption].

(1. Pet. iii. 18, 19.)

5. What do we believe when we say of Christ ; “The third day he rose again from the dead” ?

When we say of Christ, “ The third day he rose again from the dead,” we believe, that, on the third day after his death, Christ re-united, by his own power, his soul to his body, and rose from the grave.

6. How and on which day of the week did Christ rise ?

Christ rose glorious and immortal on the first day of the week.

7. Why did Christ still retain in his glorified body the marks of his sufferings ?

Christ still retained in his hands, feet, and side, the marks of his wounds :

1. In testimony of his victory over hell ;
2. As a proof that he rose in the very same body in which he suffered ;
3. To show them on the last day to the great joy of the just, and for the great shame and the confusion of the wicked.

8. How do we know that Christ rose from the dead ?

That Christ rose from the dead, we know from the testimony of the Apostles and his disciples, who, during forty days, often saw him, touched him, ate and conversed with him ; and St. Paul tells us that our risen Saviour “ was seen by more than five hundred at once.” (1 Cor. xv. 6.)

9. What do we learn from the resurrection of Christ ?

From Christ’s resurrection we learn :

1. That Christ is true God ;
2. That we, too, shall one day rise from the dead ;
3. That we should rise from the death of sin to a new and holy life.

THE SIXTH ARTICLE.

“ He ascended into heaven, sitteth at the right hand of God, the Father Almighty.”

1. What do we believe when we say of Christ : “ He ascended into heaven” ?

When we say of Christ, “ He ascended into heaven,”

we believe that Christ, by his own power, with soul and body, ascended into heaven.

2. Did Christ ascend into heaven immediately after rising from the dead ?

After his death, Christ still remained on earth for forty days, to teach his Apostles, and to show that he was truly risen from the dead.

3. When and from where did Christ ascend into heaven ?

Christ ascended into heaven forty days after his resurrection, from Mount Olivet, in presence of his disciples.

4. Who accompanied Jesus Christ on his way to heaven ?

On his way to heaven, Jesus Christ was accompanied by the angels of heaven and the souls of the just, whom he had freed from Limbo.

5. What do we believe when we say of Christ "Sitteth at the right hand of God the Father Almighty" ?

When we say of Christ "Sitteth at the right hand of God, the Father Almighty," we believe that Christ, even as man, is exalted above all created beings, and shares in the power and glory of the divine majesty.

"He hath raised him up from the dead, and set him on his right hand in the heavenly places, above all principality, and power, and virtue, and dominion, and every name that is named, not only in this world, but also in that which is to come. And he hath subjected all things under his feet, and hath made him Head over all the Church." (Eph. 1. 20-22.)

6. Is Christ, then, not present in every place ?

Christ as God, is everywhere ; but, as God-man, he is only in heaven, and in the Holy Eucharist on earth.

7. Why did Christ ascend into heaven ?

Christ ascended into heaven:

1. To take possession of his glory, as conqueror of death and hell ;

2. To be our mediator and advocate with his Father ;
 3. To send the Holy Ghost to his disciples ;
 4. To open heaven and to prepare a place for his followers ;
 5. To teach us to keep our hearts detached from this world and united constantly with him, the source of all our happiness in this world, and in the next.
8. From what, then, has Jesus Christ delivered men by his whole life—by his doctrine and his examples of virtue, by his sufferings and death, and by his resurrection and ascension into heaven ?
1. By his *Doctrine*, Jesus Christ has delivered men from the ignorance of the true religion and of the true worship of God ;
 2. By the *Examples of his virtue* Christ has delivered men from the ignorance of the true road to heaven ;
 3. By his *Sufferings and Death* Christ has delivered us from our sins and the punishment of hell due to them and from the slavery and power of the devil ;
 4. By his *Resurrection*, and *Ascension* Christ has delivered us from the power of death.

THE SEVENTH ARTICLE.

“ From thence he shall come to judge the living and the dead.”

1. What do we believe when we say of Christ : “ From thence he shall come to judge the living and the dead ” ?

When we say of Christ : “ From thence he shall come to judge the living and the dead,” we believe that Jesus

Christ, at the end of the world, will come again to judge all men.

“Then they shall see the Son of man coming in a cloud, with great power and majesty.” (Luke xxi. 27.)

“And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty. And all nations shall be gathered together before him, and he shall separate one from another, as the shepherd separateth the sheep from the goats. And he shall set the sheep on his right hand; but the goats on the left.” (Matt. xxv. 31-34.)

2. What is this judgment called ?

The judgment at the end of the world is called the *General* or Last Judgment.

3. When will the day of the Last Judgment come ?

“Of that day and hour no one knoweth, not even the angels of heaven.” (Matt. xxiv. 36.) “It is not for you to know the time or moments which the Father hath put in his own power.” (Acts i. 7.)

4. What are the signs that are to precede the General Judgment ?

The Sacred Scriptures inform us that the General Judgment shall be preceded by three principal signs :

1. The preaching of the Gospel throughout the world.

“This Gospel of the kingdom,” says our Lord, “shall be preached in the whole world for a testimony to all nations, and then shall come the consummation.” (Matt. xxiv. 14.)

2. A great defection from the faith ; “But when the Son of Man cometh, shall he find, think you, faith on earth ?” (Luke xviii. 8.)

3. The coming of Antichrist. “Unless there come a revolt first, and the man of sin be revealed, the son

of perdition" (2 Thess. ii. 2, 3.) the judgment will not come.

5. What other signs shall precede the Last Judgment ?

Christ says : " There shall be signs in the sun, and in the moon, and in the stars : and upon the earth, distress of nations, by reason of the confusion of the roaring of the sea and of the waves : men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved." (Luke xxi. 25, 26.)

6. Can we know for certain from such signs that the Last Judgment is at hand ?

It is certain that such frightful signs will precede the Last Judgment ; but as the world has already witnessed similar signs, we do not know for certain which will be those that *immediately* precede the Last Judgment, and therefore the Church has forbidden any one to state for certain when the Last Day will be at hand ; but St. Paul says : " The day of the Lord (the day of General Judgment) shall so come as a thief in the night ; " (1 Thess. v. 2.) that is, with a sudden and violent commotion when least expected.

7. What are the things which Christ will judge ?

Christ will judge all our thoughts, words, works, and omissions and all their good and evil consequences.

" I say unto you that every idle word that men shall speak, they shall render an account for it in the day of judgment." (Matt. xii. 36.)

8. Where will Christ judge the world ?

It is the opinion of the most enlightened interpreters of Holy Scripture that the valley of Josaphat, near Jerusalem, will be the place for the General Judgment, be-

cause the Lord God says by the mouth of his prophet Joel: "I will gather together all nations and bring them down into the valley of Josaphat, and there I will enter into Judgment with them." (Chap. iii. 2.)

9. What will Christ say to the just ?

Looking to the just standing on his right, Christ, with a countenance beaming with joy, will pronounce sentence on them, with the greatest benignity, in these words: "Come ye blessed of my Father, possess the Kingdom prepared for you from the beginning of the world;" thus inviting the just from labor to rest; from the vale of tears to the mansions of joy; from temporal misery to eternal happiness—the reward of their faithfulness to Christ and of their works of charity.

10. What will Christ say to the wicked ?

To the wicked Christ will say: "Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels. . . . and they shall go into everlasting punishment." (Matt. xxv. 41–46.)

11. What is expressed by Christ's words, "Depart from me" ?

Christ's words, "Depart from me," express the heaviest punishment with which the wicked shall be visited—their eternal banishment from the sight of God without the least hope of recovering so great a good.

12. What is expressed by Christ's words, "*Ye cursed*" ?

Christ's words, "*Ye cursed*," express in the highest degree, the wretched condition of the damned; for the divine justice which they have provoked by their crimes, pursues them with every kind of malediction.

13. What is expressed by Christ's words, "*into everlasting fire*" ?

Christ's words, "*into everlasting fire*," express an-

other terrible punishment—the unspeakable pain of sense, which is to be *eternal* and therefore beyond conception and expression.

14. Will all the damned suffer the same degree of punishment ?

The damned will not all suffer the same degree of punishment ; for every one will be punished in proportion to the number and malice of sins committed.

15. Will many souls be lost ?

Many souls are lost : “ For, wide is the gate and broad is the way that leadeth to destruction, and many there are who enter by it.” (Matt. vii. 13.)

16. Are all lost through their own fault ?

All those that are lost, are lost through their own fault ; for, “ Before man is life and death ; that which he shall choose shall be given him.” (Eccles. xv. 18.)

17. Why is it that the wicked, after death, are and remain subjects of everlasting punishments ?

When the soul on leaving the body, is in mortal sin, it is fixed unalterable in enmity with God and in the spirit of impenitence, as the grace of repentance is not granted in the other world. “ Wherever the tree falleth, there it shall lie.” As the soul can no more repent, its sins can never be forgiven, and on this account the soul continues to be a subject of punishment for all eternity.

18. Was it necessary that God should decree everlasting rewards for the good and everlasting punishments for the wicked ?

That God should decree everlasting rewards for the good, and everlasting punishments for the wicked, was necessary, because without everlasting rewards and punishments very few men would serve God according to his will, and therefore it is impious for any one to say that

it argues cruelty or want of mercy in God, if he punishes the wicked forever. His justice is as great as his mercy.

19. Why is it that now and then certain persons say that there is no God, no hell, no hereafter, that they have no soul, and the like ?

Those who impiously deny the existence of God, of hell, and of the immortality of the soul, are so terribly haunted by the guilt of their numberless crimes as to wish that there were no God, or that they had no soul, in order that they might not be punished in hell for all eternity.

20. Why will there be a General Judgment ?

There will be a General Judgment :

1. That God's wisdom and justice may be acknowledged by all men ;
2. That Jesus Christ may be glorified before the whole world ;
3. That the good may be honored, and the wicked confounded, as they have deserved ;
4. That the just may be encouraged by the hope, and the wicked appalled and recalled from their evil ways by the terror of a future judgment.

“Then the wicked shall groan for anguish of spirit, and say : These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold, how they are numbered among the children of God, and their lot is among the saints.” (Wisd. v. 1-5.) *

* Things that are inconstant and changeable, cannot be definitely judged until they are entirely accomplished. A decisive, absolute judgment cannot be pronounced against a man as to his future state of life. If he is good, he may become better or be perverted ; if he is bad, he may change his life or fall into still greater iniquities. “As all men are destined once to die, so after death cometh judg-

21. Will not every man be judged at his death as well as on the last day ?

Every man will be judged immediately after his death as well as on the last day ; for “ It is appointed unto men once to die ; and after this is the judgment.” (Heb. ix. 27.)

22. What is the judgment called which takes place immediately after death ?

The judgment which takes place immediately after death is called the *particular* judgment.

23. Whither do souls go after the particular judgment ?

1. Those souls, that, in leaving the body, are perfectly innocent or penitent, go to heaven ;
2. Those that are in mortal sin, go to hell ;
3. Those that have not fully satisfied God’s justice, go to purgatory.

24. What is purgatory ?

Purgatory is a place and state of suffering, in which
 ment.” (Heb. ix. 27.) Though man dies, yet there remains something after him in this world ; for the grave does not swallow him up all at once. He may leave a good or a bad reputation behind him, which is sometimes contrary to truth. He lives still in his children who perhaps follow his example in vice or virtue. “ His father is dead, and he is as if he were not dead, for he hath left one after him who is like himself.” (Eccles. xxx. 4.) A man may have become dust long ago in his grave, and is still alive in his works, many of which will be productive of the most salutary or pernicious effects, even to the end of time. How different shall be the sentence which the Almighty Judge will pronounce in favor of the authors of good books, full of sound doctrine and moral instructions, and against the authors of immoral and irreligious works, which corrupt and contaminate the minds and hearts of thousands upon thousands. Justice, therefore, demands that a general judgment should take place for the manifestation of the good and bad actions of all men. (St. Thomas.)

souls are detained until they have fully satisfied God's justice for their sins.

25. How do we know that there is a purgatory ?

That there is a purgatory, we know from Holy Scripture, and from the infallible teaching of the Church.

26. What does Holy Scripture tell us to do for souls departed ?

Holy Scripture says: "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." (2 Mach. xii. 46.)

27. What do we learn from this passage ?

From the passage of Holy Scripture, "That it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins," we learn, that, besides heaven and hell, where souls are not benefited by prayers, there is another place, called purgatory, where departed souls can be helped by prayer.

"There shall not enter into it" (the new Jerusalem) "anything defiled." (Apoc. xxi. 27.) "Amen, I say to thee, thou shall not go out from that prison till thou pay the last farthing." (Matt. v. 25.)

28. What pious devotion should we practise to remember and to obtain the blessings of the Glorified Life of our Lord Jesus Christ ?

To remember and to obtain the blessings of the Glorified Life of our Lord Jesus Christ, we should say the *Third Part* of the Rosary—the five *Glorious Mysteries*, on ordinary Sundays, on Wednesdays and Saturdays throughout the year ; and *daily* from Easter-Sunday until Trinity Sunday.

GOD THE HOLY GHOST, OUR SANCTIFIER, LIFE-GIVER
AND TEACHER.

THE EIGHTH ARTICLE.

“ I believe in the Holy Ghost.”

1. What must we believe of the Holy Ghost ?

Of the Holy Ghost we must believe :

1. That he is the *Third Person* of the Most Holy Trinity, and therefore we were baptized, not only in the name of the Father and of the Son, but also in the name of the Holy Ghost ;
2. That he is the Spirit of the Father, and of the Son, and proceeds from both from all eternity, and therefore he is said to be sent by the Father (John xiv. 26.) as well as by the Son. (John xv. 26.)
3. That he is one and the same God with the Father and the Son, and therefore St. Peter said to Ananias : “ Ananias, why hath Satan tempted thy heart that thou shouldst lie to the Holy Ghost ? Thou hast not lied to men, but to *God.*” (Acts v. 3, 4.)

“The Father, the Word, and the Holy Ghost: and these three are one.” (1 John v. 7.)

2. Where is the Holy Ghost ?

The Holy Ghost, being God, is *everywhere* and, like the Father and the Son, knows and can do all things; but he is especially with the Catholic Church and in the souls of the just.

3. When did the Holy Ghost come upon the Catholic Church—that is, the Apostles and the faithful ?

On the Feast of Pentecost (Whitsunday,) ten days after Christ's Ascension, the Holy Ghost, in the shape of fiery tongues, came upon the Catholic Church.

4. Why did the Holy Ghost come upon the Church ?

The Holy Ghost came upon the Church to keep both the pastors and the faithful forever united in the same faith, and to strengthen them to live up to it, and even die for it.

“I will ask the Father and he shall give you another Paraclete (Comforter and Consoler) that he may abide with you forever, the Spirit of truth.” (John xiv. 16, 17.)

5. Why is the third Person of the Most Holy Trinity called the Holy Ghost or the Holy Spirit ?

The third Person of the Most Holy Trinity is called “the Holy Spirit:”

1. Because by him the members of the Catholic Church are made just and holy ;

2. Because, without his inspiration, we can do nothing meritorious of eternal life.

6. Why is the third Person in God called “*Giver of life*” ?

The third Person in God is called “*Giver of life*,” because the soul lives more by union with God than the body is nourished and sustained by union with the soul.

7. When did the Holy Ghost come first into our souls ?

The Holy Ghost with his gift of sanctifying grace came first into our souls when we were baptized.

8. What gifts does the Holy Ghost bestow upon the soul, in which he dwells ?

The gifts which the Holy Ghost bestows upon the soul, in which he dwells, are :

1. The *gift of wisdom* which detaches us from the world, and gives us a taste and love only for the things of God.
2. The *gift of understanding* which enables us to understand more clearly the truths of religion, and our duties towards God and our neighbor.
3. The *gift of knowledge* which enables us to know God and ourselves, and to distinguish good from evil.
4. The *gift of counsel* which enables us to choose what contributes most to the glory of God, and our own salvation.
5. The *gift of piety* which enables us to serve God with facility and delight.
6. The *gift of fortitude* which enables us to overcome courageously all difficulties and obstacles in our way to heaven.
7. The *gift of the fear of the Lord*, which fills us with respect, mingled with love, for God and makes us dread to offend him.

9. How long does the Holy Ghost dwell in the soul ?

The Holy Ghost dwells in the soul as long as it is free from mortal sin.

“ Know you not,” says St. Paul, “ that you are the temple of God, and that the Spirit of God dwelleth in you ? But, if any man *violate the temple of God*, him shall God destroy ; for the temple of God is holy, which you are.” (1 Cor. iii. 16, 17.)

THE NINTH ARTICLE OF THE CREED.

“*The holy Catholic Church, the Communion of Saints.*”

HOW CHRIST ESTABLISHED HIS—THE HOLY CATHOLIC
CHURCH.

1. Can any one be saved without believing in Jesus Christ ?

No one can be saved without believing in Jesus Christ ; for “ This is life everlasting,” says Jesus Christ, “ that they may know thee (God the Father) the only true God and Jesus Christ, whom thou hast sent ;” because, “ I am the way and the truth, and the life ” that lead man to the Father. “ No man cometh to the Father but by me.” (John xiv. 6.)

2. What means to believe in Jesus Christ ?

To believe in Jesus Christ means to believe all that he has taught and done for our salvation. (St. Thomas.)

3. As no one can be saved except through Christ's doctrine, what easy means did Christ provide for all men to learn his doctrine with *absolute certainty* ?

In order that all men might learn his doctrine with *absolute certainty*, Christ chose and prepared in a special manner St. Peter and eleven other disciples of his, whom he called Apostles, to teach his doctrine to all nations. (Luke vi. 13.)

“ All things whatsoever I have heard of my Father, I have made known to you.” (John xv. 15.) “ You shall be witnesses unto me,” said he to them, “ in Jerusalem, and in all Judea and in Samaria, and even to the uttermost part of the earth.” (Acts i. 8.)

4. What did Christ call the society of the Apostles and those who believed in him ?

Christ called the society of the Apostles and those who believed in him—*his Church*, of which he himself, when on earth, was the visible but is now the *invisible* Head. “God the Father,” says St. Paul, “hath made Christ the Head over all the Church.” (Eph. i. 17, 22.)

5. Whom did Christ appoint the *Visible* Head and Chief Pastor of his Church ?

Christ appointed St. Peter the Visible Head and Chief Pastor of his Church.

§ 1. St. Peter the Head and Chief Pastor of Christ's Church.

1. Why did our Lord first choose the Head and Chief Pastor of his Church ?*

Our Lord *first* chose the supreme Head and Pastor of his Church, because he willed that in him and from him the whole unity and authority, the strength and solidity of the entire Church should begin, and that by means of a closely united Episcopate and priesthood the multitude of the faithful might be kept secure in the oneness of faith and Communion.

* Nearly all theologians when treating of the Church, have treated of the Body of the Church, before treating of her Head ; but the Church in the Vatican Council, when for the first time she began to treat of her own constitution and authority, inverted that order which had hitherto seemed to theologians to be more logical. Like her divine Architect, the Church begins in the historical order, with her foundation and Head.

To conceive a clear and precise idea of the Church, it is necessary to have a clear and precise knowledge of the supreme power and priv-

2. Was it necessary that the Church of Christ should have a Visible Head ?

That Christ's Church should have a Visible Head was necessary, because the entire Body of pastors and the faithful are the visible Body of the Church of Christ, and a visible body or society must also have a visible head ; for reason and experience teach us that there can be no unity, no order, no law, no civilization, without supreme authority ; in other words, supreme authority is the foundation of order and law.

3. Can we see the necessity of supreme authority whithersoever we turn ?

That the principle of supreme authority is a *fundamental* principle of reason and experience, we can see whithersoever we turn : For instance : Every ship or steamboat must have its captain. Every railroad engine must have its engineer. In every society we find a president. In every government there must be a president or a monarch ; even the ants and the bees and other tiny insects have their queen or ruler.

ilege of her Head. Unless this be first distinctly understood, the doctrine of the Church will always be proportionally obscure. The doctrine of the Church does not determine the doctrine of the Primacy ; but the doctrine of the Primacy does precisely determine the doctrine of the Church. In beginning, therefore, with the Head, the Council has followed our Lord's example in teaching and in fact. In this will be found one of the causes of the singular and luminous precision with which the Council of the Vatican has, in one brief Constitution, excluded the dangerous traditional errors on the Primacy and Infallibility of the Roman Pontiff. (Vat. Counc. by Card. Manning.)

4. What do we learn from the necessity of the principle of supreme authority in the natural order of things ?

From the necessity of the principle of supreme authority in the order of nature, we learn that the same God who observes such wonderful order in the most simple works of nature ; the same God who planted in our reason the principle of unity, order and authority, must necessarily observe this unity and order in the greatest of his works—in the establishment of his Church.

5. How do we know that Christ has established this principle of supreme authority in his Church ?

That Christ has established, in his Church, the principle of supreme authority, we know from the fact that he appointed St. Peter the *Supreme Head* of his Church :

“ I say to thee, thou art Peter, (that is, a rock) and upon this rock I will build my Church ; and the gates of hell shall not prevail against it. I will give to thee the keys of the kingdom of heaven ; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven : and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.” (Matt. xvi. 18, 19.)

6. But did not Jesus Christ say the same to the rest of the Apostles ?

Christ addressed those words to all the Apostles in common, but he addressed them to St. Peter in particular, saying : “ I say to THEE, thou art Peter,” etc., to show clearly that he wished to bestow on St. Peter some especial power.

7. What power had St. Peter as Supreme Head of the Church ?

As Supreme Head of the Church, Peter had the power to govern the whole Church of Christ, make laws for her and enforce those laws.

8. When did Christ appoint St. Peter the Chief Pastor of his Church ?

Christ appointed St. Peter the Chief Pastor of his Church when he said to him : " Feed my lambs, feed my sheep." (John xxi. 15, 17.)

9. What power had St. Peter as Chief Pastor of Christ's Church ?

As Chief Pastor, St. Peter had the power to teach the whole Church of Christ.

10. What special gift did Christ ask of his heavenly Father for St. Peter as Teacher of his whole Church ?

Christ asked of his heavenly Father to bestow upon Peter the special gift of teaching infallibly his whole doctrine.

"I have prayed for thee," said our divine Saviour to Peter, "that thy faith fail not; and thou, being once converted, confirm thy brethren." (Luke xxii. 32.)

11. Did St. Peter exercise his power as head and chief pastor of the Church ?

St. Peter exercised his power as head and chief pastor of the Church :

1. When he called together the disciples, and presided over the council which they held in Jerusalem to elect a new Apostle in the place of Judas ;
2. When he first declared that the Gentiles were to be admitted to Baptism, according to a divine revelation which he had received on that subject ;
3. When he first decided in an assembly of the Apostles at Jerusalem that Christians were no longer to be subjected to the Jewish law of circumcision.

12. Did the apostles look upon St. Peter as the head and chief pastor of the Church ?

That the apostles looked upon St. Peter as the head and chief pastor of the Church we learn from the fact that, when the Evangelists give the names of the Apostles, they always name Peter first : “ Now the names of the twelve apostles are these : The first Simon, who is called Peter.” (Matt. x. 2.)

13. Might it not be said that St. Peter was always named the first either because he was the oldest or because he had been called to the apostleship before the rest ?

It cannot be said that Peter is always named first either on account of his age or on account of having been called to the apostleship before the rest of the apostles, because St. Andrew was both older than Peter and had become a disciple of Christ before him.

14. What do the Fathers of the Church say of St. Peter's supreme authority in the Church ?

St. Ambrose, who lived in the fourth century, writes : “ It was not St. Andrew, but St. Peter, that was appointed head.” (C. 12. in 2 Cor.) St. Augustine, who lived in the fourth century, writes : “ Behold the Apostle St. Peter, in whom power shines with so much brightness.” (2 Lib. de Bapt.)

The Fathers of the General Council of Ephesus, A. D. 431, say : “ It is known in all ages that Peter was the prince and the head of the Apostles, the foundation-stone of the Catholic Church. This is a fact which no one doubts.”

St. Optatus, who lived in the fourth century, writes (2 Lib. adv. Parmen.) : “ St. Peter was made the chief of

Apostles in order that *unity* should be preserved in the Church.”

15. What do the Fathers of the Vatican Council say of St. Peter being the visible Head of the whole Church ?

The Fathers of the Vatican Council solemnly declare : “ If any one shall say that Blessed Peter, the Apostle, was not appointed the prince of all the Apostles and the visible head of the whole Church Militant ; or that the same (Blessed Peter) directly and immediately received from the same our Lord Jesus Christ a primacy of honor only, and not of true and proper jurisdiction ; let him be anathema.” (accursed.)

16. Was it Christ's will that this office of head and chief pastor should be continued from St. Peter to his successors to the end of the world ?

From the fact that Christ founded his Church to last to the end of time, it is clear that he also wished that the office of head and chief pastor should continue in the successors of St. Peter to the end of time for the same reason for which he established it.

17. Who has always been looked upon as the visible Head of Christ's Church after the death of St. Peter ?

After the death of St. Peter, the Pope,* the Bishop of Rome, has always been looked upon as the visible Head of Christ's Church, because St. Peter established his See at Rome and consecrated it by his blood.

* The head of the Church is called Pope—a word signifying father, because he is the common spiritual father of all Christians. The Pope is also a temporal prince, though not by divine right. Yet God has been pleased to inspire Christian princes to attach a principality to the Holy See, called the Patrimony of St. Peter, which has largely contributed to the free exercise of the spiritual powers of the Popes,

18. What do we answer those non-Catholics, who say that St. Peter never went to Rome ?

To those non-Catholics who say that St. Peter never went to Rome, we answer by asking them these three questions :

1. If St. Peter did not suffer martyrdom at Rome, under the Emperor Nero, where did he die ?
2. If St. Peter did not die at Rome, from what place, and at what time were his remains carried thither ?
3. Did not the Fathers of the Church who lived in the first ages of Christendom, know better who was the first Bishop of Rome than non-Catholics of our day can know ?

19. What do the Fathers of the Church say about Peter being at Rome ?

About Peter being at Rome, St. Augustine says :

“ After Peter came Linus, and Clement followed after Linus.” (Epist. ad Generos.)

St. Optatus says :

“ St. Peter was the first who occupied the See of Rome, after him came Linus, and after Linus came Clement.” (2 Lib. adv. Parmen.)

And St. Leo the Great tells us :

“ Rome has become the capital of Christendom because it was there that St. Peter established his See.” (Serm. I. in Nat. Apost.)

as also to the development of the interests of religion, by the support given to learned and charitable institutions.

The Pope is elected by the cardinals, who are the princes and the senators of the Church. There are seventy cardinals, selected from all nations, to aid the Pope in the government of the Church. They form the consistory, or the council of the Pope. There are six cardinal bishops, fifty cardinal priests, and fourteen cardinal deacons. The body of cardinals is called the Sacred College.

20. What do the fathers of the Vatican Council teach on the perpetuity of the primacy of Blessed Peter in the Roman Pontiffs?

On the perpetuity of the primacy of Blessed Peter in the Roman Pontiffs, the Fathers of the Vatican Council teach: "If any one should deny that it is by the institution of Christ the Lord, or by divine right, that Blessed Peter should have a perpetual line of successors in the Primacy over the Universal Church, or that the Roman Pontiff is the successor of Blessed Peter in this primacy; let him be anathema."

21. What, then, must all the faithful of Christ believe concerning the supreme power or primacy of the Pope?

Concerning the supreme power of the Pope, all the faithful of Christ must believe that the Pope, as successor of St. Peter, has, by the institution of Christ, the fulness of power to feed, and to govern the Universal Church—all the pastors and people, every particular church and diocese. (Vat. Council.)

22. What special powers are contained in the supreme power of the Pope over the Universal Church?

In the supreme power of the Pope over the whole Church are contained the special powers:

1. That the Pope is the supreme judge over all the Church, from whose judgment there is no appeal;
2. That no power under God may come between the chief pastor of the Church and any, from the highest to the humblest, member of the flock of Christ on earth;
3. That this supreme power is not made up of parts as the sovereignty of constitutional States, but exists in its fulness in the successor of Peter.

§ 2. Infallibility of the Pope.

1. As our Blessed Saviour foresaw that certain men would corrupt or misinterpret his holy Doctrine, what was necessary to remove all doubts about its true meaning, and preserve it always pure and uncorrupted?

To preserve Christ's doctrine pure and uncorrupted, and to remove all doubts about its true meaning when misinterpreted, it was necessary that there should be one particularly privileged by God to set forth and state plainly with *divine certainty* the true meaning of Christ's doctrine in all questions concerning his doctrine.

2. What do we call such a privileged person?

The person privileged to decide infallibly in all questions concerning the true meaning of Christ's doctrine, is called the supreme judge in all points of divine law, from whose sentence there is no appeal.

3. Why is such a judge necessary?

Such a supreme judge in all points of divine law is necessary, in order to put an end to all disputes about points of divine law; for, if every man in the country were to take the laws of the State, and to explain them as he pleased, there would be nothing but confusion and disorder in society. In like manner, if every man were to take the sacred, eternal law of God, the doctrine of Jesus Christ, and to interpret it as he pleased, there would be nothing but confusion in religion.

4. What safeguard has human wisdom adopted to prevent confusion and disorder in society?

To prevent confusion and disorder in society, human wisdom has found it necessary to appoint a supreme judge

to decide ultimately in all disputed points of civil law.

5. What is the plain inference from this ?

The plain inference is that, if even human wisdom sees the necessity of appointing a supreme judge to decide ultimately in all points of civil law, it cannot be supposed that God, who is Infinite Wisdom, should neglect to appoint a supreme judge to decide ultimately in all points of divine law, in order thus to prevent all confusion in religion.

6. Was there ever a time when men were left to themselves, to fashion their own religion, to invent their own creed, their own form of worship, and to decide in matters of religion ?

There never was a time when men were left to themselves to fashion their own religion, creed and form of worship ; there always existed on earth a visible teaching authority, to which it was a bounden duty of every man to submit.

7. Whom did God appoint to be this visible teaching authority before the coming of the Redeemer ?

During the four thousand years that elapsed before the coming of the Redeemer, the doctrines that were to be believed, the feasts that were to be observed, the sacrifices, the ceremonies of worship, everything was regulated by the living, authoritative voice of the patriarchs, the priests, and the prophets.

8. How do we know that God in the Old Law appointed a tribunal, presided over by the High-Priest, to judge in all controversies, both of doctrine and morals, and from whose decision there was no appeal ?

The Jewish historian, Josephus, who was well acquainted with the laws and religion of his own nation,

says : “ The High-Priest offers sacrifice to God before the other priests ; he guards the laws, judges controversies, punishes the guilty, and whoever disobeys him is punished as one that is impious towards God.” (Lib. 2, Contra Appium.)

9. Is there still a greater authority than Josephus bearing witness to the fact ?

Yes ; the Word of God itself bears witness to the fact. “ If thou perceive,” says holy Scripture, “ that there be among you a hard and doubtful matter in judgment between blood and blood, cause and cause, and thou seest that the words of the judges within the gates do vary, arise and go up to the place which the Lord thy God shalt choose. And thou shalt come to the priests, and to the judge that shall be at that time, and thou shalt ask them, and they shall show thee the truth of the judgment. And thou shalt do whatsoever they shall say, and thou shalt follow their sentence. Neither shalt thou decline to the right hand nor to the left hand. But he that will be proud and refuse to obey the commandments of the priest, who ministereth at the time to the Lord thy God, and to the decree of the judge, that man shall die, and thou shalt take away the evil from Israel.” (Deut. xvii.. 8-12.)

10. What do we see from this passage of Holy Scripture ?

From this passage of Holy Scripture we see clearly a tribunal appointed by Almighty God himself to decide in the last resort ; a tribunal from whose sentence there is no appeal. There is no exception, the rule is for all, the terrible sentence is pronounced against every transgressor. Whosoever shall refuse to abide by the decision of the High-Priest shall die the death.

11. How long did this tribunal remain intact ?

This tribunal remained intact until the coming of our Saviour, as he himself assures us in these words : “ The Scribes and Pharisees have sat in the chair of Moses, that is, they teach the doctrine of Moses with his authority. “ All things therefore whatsoever they shall say to you, observe and do.” (Matt. xxiii. 2.)

12. Now, did our Lord Jesus Christ establish a supreme tribunal ; did he give to the world an infallible judge and teacher, to decide ultimately in all controversies, both of faith and morals, whose decision is final, and without appeal ?

Our Blessed Saviour came not to destroy the Law, but to make it perfect. He therefore established in the New Law that which in the Old Law was most necessary for the preservation of the purity of faith and morals. He gave to the whole world an infallible judge and teacher in St. Peter, the head of his Church, to decide ultimately in all points of faith and morals.

13. How do we know that the Pope as successor of St. Peter possesses the gift of infallibility ?

That the Pope as successor of St. Peter possesses the gift of infallibility, we know from Christ’s own words ; for he told St. Peter that by his prayer to his heavenly Father he had obtained this gift of infallibility for him and all his successors. “ I have prayed for thee (Peter) that thy faith fail not, and thou being once converted, confirm thy brethren.” (Luke xxii. 31, 32.)

14. Why did Christ pray to his Father that St. Peter and his successors should be endowed with the gift of infallibility ?

Christ asked of his heavenly Father the gift of infallibility for St. Peter and his successors, because he wished

that the never-failing faith of St. Peter and his successors should be forever the foundation-stone of his Church, in order that she might be one flock under *one supreme Pastor through the preservation of unity of communion as well as of profession of the same faith with the Roman Pontiff.*

15. On what occasion did Christ assure us of this truth ?

Christ assured us of this truth when he asked the Apostles : “ Whom do you say that I am ? ” (Matt. xvi. 15.)

16. Which of the Apostles made answer to this question ?

St. Peter answered, saying : “ Thou art Christ, the Son of the living God.”

17. What answer did Christ make to this reply of St. Peter ?

To this reply of St. Peter, Christ said : “ Blessed art thou, Simon Bar-Jona : because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee : that thou art Peter, and upon this rock I will build my Church.”

18. What is the meaning of these words of our Lord ?

Jesus Christ means to say that, as it is my Father who has made known to you, Peter, that I am his Son, I also make known to the whole world, that you and your successors will always know and understand who I am, and what I have taught, because I have intrusted you with my whole flock : “ Feed my lambs, feed my sheep.” (John xxi. 16.) Your faith, I most solemnly promise, shall not fail, since no power shall prevail against thee and thy successors, so as to cause you to teach anything else than I myself have taught. “ The gates of hell shall

not prevail against my Church," built upon your never-failing faith. (Matt. xvi. 18.)

19. What, then, is the office of the Pope ?

The office of the Pope is :

1. To guard the doctrine of Christ, as preached by the Apostles, and proclaim it always and everywhere, one and the same, and to defend the rights of God on earth against every enemy, at all times, and in all places ;
2. To declare and apply the invariable doctrine of Jesus Christ, and to govern all according to this invariable doctrine ;
3. Constantly to watch with supreme zeal over the salvation of souls, over all matters of faith, morals, piety and the general good of the Church ;
4. To resist, with all his might, every passion or tendency of every age, nation, community or individual, wherever it leaves the law of God ;
5. To condemn and prohibit heretical, licentious and immoral books, and perverse, erroneous opinions opposed to the purity and integrity of faith and morals of the Church and her authority.*

* "It is the duty of all philosophers who desire to remain sons of the Church, and of all philosophy, to assert nothing contrary to the teachings of the Church, and to retract all such things when the Church shall so admonish. The opinion which teaches the contrary, we pronounce and declare altogether erroneous, and in the highest degree injurious to the faith of the Church, and her authority." (Litteræ Pii ix. "Gravissimas inter," ad Archiep. Monac. et Freising. Dec. 1862.)

From what has been said, it is evident that the Church claims no jurisdiction over the processes of philosophy or science except as they

21. Has the Church always believed, from the beginning, that the Pope, in his solemn decisions in matters of faith and morals, is infallible ?

That the Church has always, from the beginning, believed that the Pope is infallible in his solemn decisions in matters of faith and morals, we know :

1. From the fact that the Pope, by his own motion, often condemned heresies, both before and after the first general Council ;
2. From the fact that the Catholic Bishops always had recourse to the Pope in all controversies of faith and morals ;
3. From the fact that no Pope ever issued any decree concerning the truths of faith or sound morality, which was not afterwards received by the great body of the Bishops, as containing the most solid and wholesome doctrine ;
4. From the fact that it has always been acknowledged to be the prerogative of the first See in the Christian world that the Bishop of Rome could be judged by no man ;
5. From the fact that the decisions of the Catholic Bishops, assembled in a General Council, were never binding on conscience as the teaching of the Holy Ghost, before the Pope had declared

bear upon revealed truths ; nor does she claim to intervene in philosophy or science as a judge or censor of the principles proper to such philosophy or science. The only judgment she pronounces regards the conformity or variance of such processes of the human intelligence with the deposit of faith, and the principles of revealed morality ; that is, in order to the end of the infallible office, namely, the guardianship of divine revelation.

and confirmed them as such. The Fifth General Council, for instance, held in 381, acquired the authority of an (Ecumenical Council only by the subsequent acceptance and confirmation of the Pope;

6. From the fact that if the obstinacy of the party condemned by the Pope made it advisable to have recourse to general councils, these councils, after the most mature deliberation, were never found to do anything else than adhere to the sentence already passed by the Pope.

Can you give some instances ?

The Council of Ephesus, in forming its judgment against Nestorius, said that it did so, "following the Canons and the Epistle of the Pope." The same Council also adhered, without any farther examination, to the Papal condemnation of Pelagianism ;

At Chalcedon, the Council, in drawing up its decisions on the point of controversy, did not appeal to the Synod which had been held at Constantinople under Flavian, but only to the decree of the Pontiff ;

In the judgment upon Eutyches, Cecropius, Bishop of Sebaste, declared, in the name of all his brethren, that the Bishop of Rome had sent to them a formulary ; that they all followed him, and subscribed his Epistle.

The Sixth General Council, in like manner, declared

that it adhered to the dogmatic Epistle of Pope Agatho, and by it condemned the heresy.

22. In what words has the Infallibility of the Pope in matters of faith and morals been declared by the Vatican Council ?

“ We teach and define,” say the Fathers of the Vatican Council, “ that it is a dogma (an article of faith) divinely revealed ; that the Roman Pontiff, when he speaks *ex cathedra*,—that is, when in the discharge of the office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church,—by the divine assistance promised to him in blessed Peter, he is possessed of that infallibility with which the Divine Redeemer willed that his Church should be endowed for defining doctrine regarding faith or morals : and that, therefore, such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church. But if any one—which may God avert !—presume to contradict this our definition, let him be anathema.” (Cap. iv.)

23. What is the meaning of “ The Pope speaking *ex cathedra* ” ?

The Pope speaking *ex cathedra* means speaking from the seat, or place, or with the authority of the supreme Teacher of all Christians, and binding the assent of the Universal Church.

24. When is the Pope said to speak *ex cathedra* ?

The Pope is said to speak *ex cathedra*, when and only when he speaks as the pastor and Teacher of all Christians.

25. What means “ any doctrine of the Church ” ?

By any doctrine of the Church is meant any revealed

truth, traditionally handed down by the infallible teaching authority of the Church; including any truth which, though not revealed, is yet so united with a revealed truth as to be inseparable from its full explanation and defence.

26. What is the meaning of the expression, “*defining* a revealed truth”?

The expression, “*defining* a revealed truth”, means giving the precise judgment or sentence in which any such traditional truth of faith or morals may be authoritatively formulated; as, for instance, the consubstantiality of the Son; the procession of the Holy Ghost by one only Spiration from the Father and the Son; the Immaculate Conception, and the like.

27. Was it necessary that the Church should define certain revealed truths?

It was necessary that the Church should define such revealed truths as were obscured, or contested, or denied, in order to preserve and protect the purity of these truths by her definitions.*

* In speaking of defined truths, we must remember that Jesus Christ has revealed to his Church a certain number of truths. She knows what those truths are. She always believed and taught them as revealed truths. Every revealed truth is definite and precise; nevertheless, all are not defined. The need of definition arises only when any revealed truth has been obscured or denied. The definition adds nothing to its intrinsic certainty, for this is derived from divine Revelation; the definition adds only the extrinsic certainty of universal promulgation by the doctrinal Authority of the Church, imposing obligation upon all the faithful. The existence of God has always been an article of faith, and yet it was defined only a few years ago in the Vatican Council. Hence, all those truths are articles of faith, which are taught by the Church as revealed truths, no matters

28. Are, then, the definitions of the Pope new articles of faith?

The Holy Father can make no new articles of faith; he merely defines (that is, finally determines) what is of faith, according to Holy Scripture and Tradition: "The Holy Spirit," say the Fathers of the Vatican Council, "was not promised to the successors of Peter, that, by his revelation, they might make known new doctrines, but that, by his assistance, they might inviolably keep, and faithfully expound, the revelation or deposit of faith delivered through the apostles." Hence, when the Pope defines any point of doctrine pertaining to Catholic faith, it is as much as to declare that the doctrine in question was revealed to the apostles, and has come down to us from the apostles.

29. Are not such doctrinal utterances of the Pontiff of imperfect and incomplete authority until they are confirmed and accepted by the Bishops of the Church?

whether or not they are defined; for instance, the Church teaches the Assumption of the Blessed Mother of God, body and soul, into heaven, in the institution of the feast of the Assumption of the Blessed Virgin Mary, in her Office and holy Mass of this feast, as clearly as she could teach it by defining this truth. Any one, therefore, who knows that the Church teaches a truth as revealed, is bound in conscience to believe it as an article of faith; if he does not so believe it, he is a heretic before God. It is, therefore, most shocking to see in print, or hear in a sermon, "That the Assumption of the Blessed Virgin Mary is not an article of faith."

A man steals a large amount of money from his neighbor. Now, is that man no thief so long as the court has not pronounced him guilty of theft?

No doubt, Luther, Calvin, etc., were considered by the Church as heretics even before she had defined those truths which were denied by those impious men, and those denied truths were articles of faith, and as such believed just as firmly before as after their definition by the Council of Trent.

Nothing ever is farther from the thoughts of the Bishops than that the papal declarations of truth, and condemnations of error, should need the confirmation and acceptance of the pastors of the Church to be true utterances of the Holy Ghost, and binding in conscience, because their confirmation and acceptance does not add certainty to that which is already infallible; for the Pope is always infallible by himself without the Church, but the Church is not infallible without her Head.

30. What does the Vatican Council teach on this subject?

The Vatican Council teaches that “the definitions of the Roman Pontiff, concerning faith and morals, are irreformable of themselves, and not from the consent of the Church. (Sess. iv. c. iv.)

31. Is there any difference between the infallibility of the Pope and that of the Church?

The Vatican Council teaches that the *infallibility* with which the divine Redeemer willed that his Church should be endowed, is the *infallibility of her Head*.*

* The head of the Catholic Church,—the body of Christ,—being infallible, the whole body shares the inerrancy of the head. Peter and his successors were made infallible in all that relates to faith and morals, not for their own sake simply, but for the sake of their flock, that truth might never be subject to correction, and that all the pastors and the faithful might be eternally secured from error. Adhering to the infallible judgment of Peter, they cannot be deceived. Such is the God-given privilege of the whole Catholic Church. We have a right to be peremptory in condemning every kind of heresy, and we condemn it with an infallible judgment, for we do not speak in our own name, like heretics; no, we speak in the name of him to whom it has been given, as the Vatican Council says, “to be possessed with that infallibility with which the divine Re-

32. In what matters is the Pope infallible ?

The Pope is infallible in all matters of faith and morals.

33. What is meant by matters of *faith* and *morals* ?

By matters of *faith* and *morals* is meant the whole revelation of the truths of faith ; or the whole way of salvation through faith ; or the whole supernatural order, with all that is essential to the sanctification and salvation of man through Jesus Christ.

34. Is the Pope infallible only in matters of revelation ?

The Pope is infallible not only in the whole matter of revealed truths ; he is also indirectly infallible in all truths which, though not revealed, are so intimately connected with revealed truths, that the deposit of faith and morals cannot be guarded, explained, and defended without an infallible discernment of such unrevealed truths.

35. Explain this truth more clearly.

The Pope could not discharge his office as the Teacher of all nations, unless he were able with *infallible certainty to proscribe and condemn doctrines, logical, scientific, physical, metaphysical, or political of any kind*, which are at variance with the Word of God, and imperil the integ-

deemer willed that his Church should be endowed for defining doctrine regarding faith and morals." It is the perpetuity of this undying authority of Peter which distinguishes the Church of Christ from human sects. It alone supplies both the safeguard of Christian truth, and the test of Christian obedience to truth. Without this infallible authority, all is disorder, and the whole plan of redemption a mockery ; there is neither Church nor Christianity, but only sects and opinions. Outside the Church neither unity nor obedience is possible, because nothing exists which can maintain the one, or enforce the other. To be separated from the divine authority of the Pope, is to be separated from God, and to have no place in the kingdom of Christ : " Where Peter is, there also is the Church of Christ."

urity and purity of the faith, or the salvation of souls.

36. What should we remember in the question of the limits of the Infallibility and Authority of the Apostolic See?

In the question of the limits of the Infallibility and Authority of the Apostolic See, there is one thing which we should remember: Jesus Christ gave to his Church not only gifts and powers; he gave her, also, an infallible knowledge of these gifts and powers. We must believe that she has this knowledge, and knows, with infallible certainty, what she is, and what is in her, and what belongs to her. It is, therefore, not for us to say where the authority of the Church ceases, and where the authority of human experiment begins. The Church only can judge how far her authority goes. What things come wholly within the domain of science, and what things belong to the region of faith and morals; where the boundary line is to be drawn, and in what attitude we have to place ourselves as to certain subjects,—these things are altogether beyond our power or our right, and are wholly within the judgment of the Apostolic See. It is left only to the Church to tell us what is and what is not necessary for the salvation of our souls. If she tells us that certain things are part of the faith which she has to teach, or necessary for this faith, we are bound to believe her. We have no more questions to ask: “No man,” say the Fathers of the great Council of Nice, “ever accused the Holy See of a mistake, unless he was himself maintaining an error.” The case of St. Cyprian will occur to every one.

37. Which acts of the Pope are infallible or *ex Cathedra*?

Whenever the Holy Father, as Chief Pastor and Teach-

er of all Christians, proceeds, in briefs, encyclical letters, consistorial allocutions, and other apostolic letters, to declare certain truths, or anything that is conducive to the preservation of faith and morals, or to reprobate perverse doctrines, and condemn certain errors, such declarations of truth and condemnations of errors are infallible, or *ex-Cathedra* acts of the Pope.

38. What is the dogmatic value of these Pontifical *acts ex Cathedra* ?

All Pontifical *acts ex Cathedra* are binding in conscience and call for our firm interior assent, both of the intellect and the will, even though they do not express an anathema on those who disagree. To refuse such interior assent would be, for a Catholic, a mortal sin, since such a refusal would be a virtual denial of the dogma of infallibility, and we should be heretics were we conscious of such a denial. (St. Alphonsus Liguori, "Theol. Moral.," lib. i. 104.) It would even be heresy to say that any such definition of truths or condemnations of perverse doctrines are inopportune, as is clear from a brief of Pope Pius IX. dated Nov. 6, 1876, and addressed to a Bishop of Germany. *

* In this Brief, the Holy Father speaks of certain German priests, who, "after having long delayed manifesting their adhesion to the dogmatic definition of the Vatican Council concerning the infallible teaching authority of the Roman Pontiff, have at last made their profession to this effect, but declaring at the same time either that they had only made up their minds to do so, because they saw those German Bishops, who had defended the opposite opinions in the Council, accept their definition, or else they admitted, indeed, the dogma defined, but without admitting the opportuneness of the definition." The Holy Father goes on to say that, as the definitions

39. Is man, then, infallible ?

No man is infallible of himself ; but when the Pope as Chief Pastor and Doctor of the Church teaches anything concerning faith and morals, he is infallible by the special assistance of the Holy Ghost, promised him in St. Peter, and this divine assistance is the Pope's special prerogative depending only on God, independent of the Church.

40. What erroneous opinions, concerning the Pope's doctrinal infallibility had taken hold of the minds of certain persons ?

The erroneous opinions of certain persons concerning the Pope's doctrinal infallibility, were :

1. The theory that the joint action of the Bishops assembled in Council is necessary to the infallibility of the Roman Pontiff ;

of General Councils are infallible, by reason of the fact that they proceed from the inspiration of the Holy Spirit assisting the Church, they cannot but teach the truth; and that truth does not derive either its force or its character from the assent of men ; rather, as it proceeds from God, it requires a full and entire consent, dependent on no condition. Nor could any heresy have ever been proscribed in an efficacious manner, if it had been permissible to the faithful to wait, before submitting to the definition of the truth, for the assent of those who opposed that definition, and were condemned by it. 'This doctrine,' adds the Holy Father, which is the same for the definitions of Œcumenical Councils, and for the definitions of the Supreme Pontiffs, was clearly expressed by the Vatican Council when it taught, at the close of its definitions, that "the definitions of the Roman Pontiff are irreformable of themselves, and not in virtue of the consent of the Church." (Sess. iv. c. iv.)

The Supreme Pontiff then passes judgment on the other class of persons just mentioned. "It is still more absurd," he says, "to accept the definition and persist in saying that it is *inopportune*. The vicissitudes, indeed, of our times, the errors as numerous as all that have ever existed, the fresh errors which are every day invented for the destruction of the Church, the Vicar of Christ deprived of his

2. That the consent of the Bishops dispersed is required ;
3. That, if not the express, at least the tacit assent of the Bishops is needed ;
4. That the Pope is infallible indeed when united with the Bishops.

41. Why are all these opinions erroneous?

All these opinions are erroneous, because they are opposed to the efficient cause of infallibility that is, *the*

liberty, and the Bishops of the power, not only of assembling, but even of teaching,—all attest with what opportuneness Divine Providence permitted that the definition of the Pontifical Infallibility should be proclaimed at a time when the right rule of belief and conduct was about to be deprived of all other support. But putting all these considerations on one side, if the definitions of Œcumenical Councils are infallible, precisely because they flow from the wisdom and Council of the Holy Spirit, nothing, surely, can be more absurd than to think that the Holy Spirit teaches, indeed, things that are true, but may still teach them inopportunately.” The Bishop, to whom the Brief is addressed, is therefore instructed to warn any such priests if there are any in his diocese, that it is not permitted to them so to limit their assent as to make it depend upon an act,—even a praiseworthy act—of this or that Bishop, rather than on the authority of the Church; and that they must adopt the definition “by a full and entire assent of intellect and will, unless they would *depart from the true faith.*”

In harmony with this Catholic belief, the Bishops of Germany assembled at Fulda, Aug. 1870, made, in their Pastoral, the following declaration: “These decisions (of general Councils), according to the unanimous and undoubted Tradition of the Church, have always been held to be preserved from error by a supernatural and divine assistance. Hence the faithful in all times have submitted themselves to these decisions as to the infallible expressions of the Holy Ghost himself, and with undoubting faith, have held them to be true. They have done so, not, as persons might suppose, because the Bishops were men of mature and extended experience; not because

divine assistance promised to Peter, and in Peter to his successors, independent of the Church, which promise of our Lord was, in some minds, obscured for two hundred years.

Pope Nicholas I. has, therefore, in 863, in a Council to Rome, pronounced "Anathema" upon every one who holds in contempt the dogmas, mandates, interdicts, sanctions or decrees which have been wisely promulgated by the Apostolic See for the Catholic faith, for ecclesiastical discipline, for the correction of the faithful, for the bettering of the wicked or for the prevention of imminent or future evils.*

many of them were versed in all sciences; not because they had come together from all parts of the world, and, therefore, in a certain sense, brought together the human knowledge of the whole earth; not, lastly, because through a long life they had studied and taught the Word of God, and hence were trustworthy witnesses of its meaning. All this indeed gives to their declarations a very high, indeed perhaps the highest possible degree of mere human trustworthiness. Still this is not a sufficient ground on which to rest supernatural faith. For this act, in its last resort, rests not on the testimony of men, even when they are most worthy of confidence, and even if the whole human race by the voice of its best and most noble representatives should bear witness to it; but such an act always rests wholly and alone on the truth of God himself. When, therefore, the children of the Church receive with faith the decrees of a General Council, they do so with a conviction that God the Eternal and alone of himself Infallible Truth co-operates with it in a supernatural manner and preserves it from error."

"Si quis dogmata, mandata, interdicta, sanctiones vel decreta pro Catholica fide, pro ecclesiastica disciplina, pro correctione fidelium, pro emendatione sceleratorum, vel interdictione imminentium vel futurorum malorum, a Sedis Apostolicæ Præsidente salubriter promulgata contempserit: Anathema sit." (Labbe, Concil. tom. x. p. 238, edit. Ven. 1730.)

§ 3. The Powers of The Apostles.

1. What powers did all the Apostles, in union with St. Peter, receive from Christ ?

In union with St. Peter, all the Apostles received from Christ :

1. His power as *Teacher*;

“I have given him for a leader and teacher to the Gentiles.” “Hear ye him.” (Isa. lv. 4; Matt. xvii. 5.)

2. His power as *Priest* ;

“Thou art a priest forever, according to the order of Melchisedech.” (Ps. cix. 4.)

3. His power as *Ruler*.

“Rule thou in the midst of thy enemies.” (Ps. cix. 2.)

2. When did Christ bestow his power as Teacher upon the Apostles ?

Christ bestowed his power as Teacher upon the Apostles when he said to them :

“Go and teach all nations, teaching them to observe all things whatsoever I have commanded you.” (Matt. xxviii. 19, 20.)

3. What power had the Apostles as Teachers ?

As Teachers, the Apostles had power :

1. To preach Christ's doctrine to all nations ;

2. To be judges in matters of faith and morals, and to condemn all false teaching.

4. When did Christ bestow his power as Priest upon the Apostles ?

Christ bestowed his power as Priest upon the Apostles when, at the Last Supper, he ordained them priests and said to them : “Do this (that is, offer the sacrifice I have offered) for a commemoration of me.” (Luke xxii. 19.)

5. What power had the Apostles as Priests ?

As priests, the Apostles had power :

1. To offer up the holy sacrifice of the Mass ;
2. To administer the sacraments and perform other duties of their apostolic calling.

6. When did Christ give to the Apostles the power to administer the sacraments ?

The power to administer the sacraments was given to the Apostles on various occasions, as, for instance, when Christ said to them :

“ Go, baptize mankind in the name of the Father, and of the Son, and of the Holy Ghost.” “ Whosoever sins you forgive, they are forgiven them.” (Matt. xxviii. 19 ; John xx. 21.)

7. When did Christ bestow his power as Ruler upon the Apostles.

Christ bestowed his Power as Ruler upon the Apostles when he said to them :

“ Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven ; and whatsoever you shall loose upon earth, shall be loosed also in heaven.” (Matt. xviii. 18.)

8. What power had the Apostles as Rulers or Pastors of Christ's Church ?

As Rulers or Pastors of Christ's Church the Apostles had the power to govern the faithful, under the Supreme Authority of St. Peter, make laws for them, and enforce those laws.

9. What other power did Christ give to the Apostles ?

Christ gave also to the Apostles the power to bestow upon others all, or part of the powers which they had received from him.

10. When did Christ give to his Apostles the power to bestow upon others all, or part of their powers ?

Christ gave to his Apostles the power to bestow upon others, all, or part of their powers when he said to them ;
 “ As the Father hath sent me, I also send you.”

11. What is the meaning of those words ?

The meaning of the words of Christ, "As the Father hath sent me, so I also send you," is unmistakably this : As my heavenly Father has empowered me to choose you to take my place on earth, so I empower you to choose others to take your place.

12. From what other words of our Lord do we know that the threefold office of the Apostles was to continue to the end of the world ?

That the threefold office of the Apostles was to continue to the end of the world, we also know from these words of our Lord : "Behold, I am with you all days, even to the end of the world" (Matt. xxviii. 20) ; that is, I am with you in your successors to the end of the world.

13. What are those called upon whom the Apostles bestowed in full their threefold power ?

Those upon whom the Apostles bestowed their threefold power in full, are called Bishops.

14. What are those called who have received but a part of the powers of the Apostles ?

Those who have received but a part of the Apostles' powers, (to say Mass, forgive sins, preach the Word of God), are called priests, who assist the Bishops in their apostolic ministry.

15. By what means were the Apostles to bestow their powers upon others ?

The Apostles were to bestow their powers upon others by means of the sacrament of Holy Orders, so that any one who has not received Holy Orders, has no power from Christ, or his Church.

16. How could the Apostles remember Christ's whole doctrine, understand it well, and preach it without fear ?

Christ sent upon the Apostles the Holy Ghost :

1. To call to their mind, and make them understand all that he had taught for the salvation of mankind ;
2. To inspire them with courage to preach his doctrine without fear in spite of all opposition and contradiction.

“The Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.” (John xiv. 26.) “You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem and in all Judea and Samaria, and even to the uttermost part of the earth.” (Acts i. 8.)

17. In what manner and when did the Holy Ghost come down upon the Apostles ?

The Holy Ghost came down upon the Apostles in the shape of fiery tongues, ten days after Christ's Ascension into heaven.

“They were filled with the Holy Ghost, and they spoke the word of God with confidence.” (Acts. iv. 31.)

18. Was, then, every Apostle an infallible teacher of Christ's doctrine ?

After Peter alone had first received the fulness of power and of infallible Authority, the gift of infallibility of the Holy Ghost was afterwards shared with him by all the Apostles. But the infallibility of every Apostle was dependent on his union with Peter ; but the infallibility of Peter was not dependent on his union with the Apostles.

19. Was not the gift of infallibility necessary also to the successors of the other Apostles ?

The gift of infallibility was not necessary to the suc-

cessors of the other Apostles, because after the Apostles had preached the full doctrine of Christ, their successors had only to guard this doctrine, and deliver it uncorrupted to the faithful.

20. What does the Apostle St. Paul write to the Bishop St. Timothy on this subject ?

On this subject, St. Paul writes to St. Timothy :

“Keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called.” (1 Tim. vi. 20, and 2 Tim. i. 14.) “But evil men and seducers shall grow worse and worse, erring and driving into error. But continue thou in those things which thou hast learned, and which have been committed to thee.” (2 Tim. iii. 13.)

21. But did not Christ promise to the Apostles and their successors: “The Holy Ghost, the Spirit of Truth, shall be in you, and abide with you forever” ? (John xiv. 16.)

The successors of the Apostles and the faithful are the Body of Christ’s Church, and the spirit of truth remains with the Body as long as the Body remains united with the Head, as one single guide suffices to set and keep more than a million of men on the right road to a certain city, to which they wish to go, but the road to which they do not know. *

* The bishops of the Catholic Church are the successors of the Apostles, inasmuch as they are invested with the same character, exercise in their dioceses the same authority, and are the heads and pastors of the faithful under their jurisdiction. They do not, however, inherit all the privileges of the Apostles: the gift of tongues and of miracles, of infallibility, and the power of preaching and founding Churches throughout the world. They hold in their respective dioceses the place of Christ, as priests, as pontiffs, as doctors, as legislators. They are, as St. Paul says, “ambassadors for Jesus Christ, God’s coadjutors, who exhort the faithful by their mouth.”

“So far,” says the Vatican Council, “is the power of the Supreme Pontiff from being any prejudice to the *ordinary* and *immediate* power

22. On what condition did Christ grant any power to his Apostles and their successors ?

Christ granted his powers to the Apostles and their successors on condition that they always remain in communion with the Head of his Church.

23. What does St. Irenæus say on this subject ?

“The Apostles certainly delivered the truth and all the mysteries of our faith to their successors, the pastors. To these, therefore, we ought to have recourse to learn them, especially to the greatest Church, the most ancient and known to all, founded at Rome by the two most glorious Apostles, Peter and Paul, *which retains the Tradition which it received from them*, and which is derived through a succession of Bishops down to us. To this Church of Rome, on account of its chief principality, it is necessary that every church, that is, the faithful everywhere, ad-

of episcopal jurisdiction, by which bishops, who have been set by the Holy Ghost to succeed and hold the place of the Apostles, feed and govern, each his own flock, as true Pastors, that this their episcopal authority is really asserted, strengthened, and protected by the supreme and universal Pastor ; in accordance with the words of St. Gregory the Great : ‘My honor is the honor of the whole Church. My honor is the firm strength of my brethren. I am truly honored when the honor due to each and all is not withheld.’ (Letters, Book viii. 30, vol. ii. p. 919, Benedict, Edition, Paris, 1705.)*

* The choice of a bishop has to be made, or at least to be confirmed, by the Pope, from him each bishop holds the jurisdiction in his diocese. All bishops are on an equality, as to the episcopal character. but the jurisdiction of some—of patriarchs, metropolitans, and archbishops—is more extended than that of others.

Besides the Pope and the Bishops, there are other lawful pastors, parish priests, who, subject to the bishop, labor for the instruction and salvation of the faithful. These are again assisted in their labors by other priests, called vicars and coadjutors.

dress themselves, in which Church the Tradition from the Apostles is everywhere preserved." (Lib. iii. c. 3.)

24. What does St. Cyprian say ?

"There is but one God and one Christ; there is but one Church and one See, founded upon Peter by our Lord himself." (Lib. i. ep. 8.)

25. What did St. Jerome write to Pope Damasus ?

"I am attached to your Chair, which is the Chair of St. Peter. I know that the Church is built upon this rock. Whosoever does not eat the Lamb in this house is profane, and whoever does not enter into this Ark, will perish in the waters of the deluge. I do not know Vitalis, I am unacquainted with Meletius, and Paulinus is unknown to me—whoever is not with you is against Jesus Christ, and whoever gathereth not with you, scattereth."

26. What does the Vatican Council teach on this subject ?

The Vatican Council teaches : " It has at all times been necessary that every particular Church, that is to say, the faithful throughout the world, should agree with the Roman Church on account of the greater authority of the principedom which this has received; that all being associated in the unity of that See whence the rights of communion spread to all, might grow together as members of one Head in the compact unity of the Body." (Chapt. ii.)

27. How did the Apostles prove their divine mission ?

The Apostles proved their divine mission by many miracles, which they wrought in the name of Jesus, as we read in the Gospel of St. Mark :

“They going forth preached everywhere, the Lord co-operating with them, and confirming the word with signs (miracles) that followed.” (Mark xvi 20.)

Examples: St. Peter cured a lame man; he cured Eneas of the palsy; raised Tabitha to life; his very shadow cured the sick. (Acts v. 15.) St. Paul healed a cripple, etc. The greatest miracle of the Apostles is the conversion of the Gentiles.

28. Is, then, the doctrine of the Apostles to be received as the true doctrine of Christ?

That the doctrine of the Apostles is to be received as his doctrine, Christ assured us when he said to them:

“He who heareth you, heareth me; and he who despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.” (Luke x. 16.)

29. What do we call the Pope together with the Bishops, who are in union with the Pope?

The Pope together with the Bishops, who are in union with the Pope are called the *teaching* Church of Christ.

30. What are all those called who believe the *teaching* Church?

All those who believe the *teaching* Church, are called the faithful or the *hearing* Church of Christ.

31. What are the *teaching* and the *hearing* Church together called?

The *teaching* and the *hearing* Church together are called the ONE, HOLY, CATHOLIC and APOSTOLIC Church of Jesus Christ. (*See note, p. 446.*)

32. Why is the Church of Jesus Christ called ONE?

The Church of Jesus Christ is called ONE:

1. Because Christ has established *only one* Church;
2. Because he taught her *only one* unchangeable doctrine and divine worship;
3. Because he placed her under *only one* visible Head and infallible Chief Pastor;
4. Because, in baptism, he united and sealed all her

members into *one* mystic Body of which he is the invisible Head, and animated them with the *same* gift of faith, hope and charity ;

5. Because the Holy Ghost, who assists the Supreme Head of the Church in teaching her infallibly, makes also all her members to be of one mind in divine faith and worship.

33. Why are all the members of Christ's Church always one in divine faith and worship ?

All the members of Christ's Church are always one in divine faith and worship, because Christ governs and teaches them all by the infallible Head of his Church.

34. Why is the Church of Jesus Christ called the *holy* Church ?

The Church of Jesus Christ is called the *holy* Church :

1. Because Jesus Christ, her Founder, is the God of all holiness ;
2. Because Jesus Christ has given to his Church a *holy* doctrine, *holy* sacraments and a *holy* worship of God, by which all faithful members of the Church become holy ;
3. Because all the members of Christ's Church have solemnly promised in Baptism to lead holy lives ;
4. Because all the members of Christ's Church were made holy and consecrated to Jesus Christ by Baptism and the true faith ;
5. Because all the members of Christ's Church form a mystic Body, of which Jesus Christ is the Head, from whom all the riches of grace flow upon his mystic Body ;
6. Because, at all times, thousands of the members

of Christ's Church led *holy* lives, whose holiness has been confirmed by great miracles.

35. Why is the Church of Jesus Christ called the *Catholic* or universal Church ?

The Church of Jesus Christ is called the *Catholic* or universal Church, because Christ has established his Church for the salvation of all men, and she shall remain thus established to the end of the world without change in her government, doctrine and worship, and therefore all those who wish to be saved, must become practical Catholics.

36. Why is the Church of Jesus Christ called the *Apostolic* Church ?

The Church of Jesus Christ is called the *Apostolic* Church :

1. Because Jesus Christ has built his Church upon St. Peter and his other eleven Apostles ;
2. Because the Church of Christ has been spread all over the world by the Apostles ;
3. Because the powers, given by Christ to St. Peter and the other Apostles, and the apostolic spirit remain in his Church to the end of the world ;
4. Because the doctrine, the sacraments and the worship of God always are and remain in the Church of Christ such as they were taught by the Apostles.

37. Why is the Church of Jesus Christ called also the *Roman Catholic* Church ?

The Church of Jesus Christ is called also the *Roman Catholic* Church :

1. Because St. Peter and every one of his successors

was Bishop of Rome, and as such, taught and governed the whole Church of Jesus Christ ;

2. Because all Catholic Bishops of the world profess their union with the Roman Catholic Church.*

38. What names are given in Holy Scripture to the Catholic Church ?

The names given in Holy Scripture to the Catholic Church are :

1. *The House of God*, because she is, as it were, one family governed by one Father, and enjoying a community of spiritual goods. (1 Tim. iii. 15.)
2. *The Flock of Christ*, of which he is the invisible Shepherd. (Ezekiel xxxiv. 5.)
3. *The Spouse of Christ*, to whom he is inseparably espoused and for whom he delivered himself up. (2 Cor. xi. 2; Ephes. v. 25.)
4. *The Body of Christ*, because all the faithful form one mystic Body, of which he is the invisible Head.

39. Why is the Catholic Church, which is the kingdom of God on earth, compared to a net, containing good and bad fishes ; and also to ten virgins, five of whom were wise, and five foolish ? (Matt. xiii. 47 ; xxv. 1, 2.)

The Catholic Church—the kingdom of God on earth, is compared, in Holy Scripture, to a net containing good and bad fishes, and to wise and foolish virgins to show that she is composed of two classes of persons—the good and the bad, both professing the same faith, and partak-

* These qualities of the Church “She is one, holy, Catholic, and apostolic” are called the marks of Christ’s Church, which make her clearly known as the only true Church of God on earth, and which also make all other Churches clearly known as false Churches, because none of them is, like the Catholic Church, one, holy, Catholic, and apostolic.

ing of the same sacraments, but differing in their manner of life.

40. Will the Catholic Church remain as Jesus Christ made her ?

The Catholic Church will remain as Jesus Christ made her, that is, what he constituted the Head of the Church, will continue to be the Head; what he constituted the teaching authority, will continue to be the teaching authority; what he constituted the subordinate members, or the hearing Church, will always so continue; and the faith which Christ commissioned his Church to teach to all nations, will always continue the same faith; for the Catholic faith or religion is the Word of God, and the Word of God is unchangeable.

41. How long will the Church of Christ remain thus established ?

The Church of Christ will remain thus established to the end of time, according to his promise: "Behold I am with you all days, even to the end of the world;" (Matt. xxviii. 20.) to assist you when teaching, to bless you when at work, and to aid you when in danger.

42. How strong, then, is the Roman Catholic Church ?

The Roman Catholic Church is stronger than heaven itself, according to the words of Christ :

"Heaven and earth shall pass away; but my words shall not pass away." (Matt. xxiv. 35.)

43. What are those words of Christ, that shall not pass away ?

The words of Christ that shall not pass away are :

"Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against her."

44. Where are all the tyrants, and authors of heresies that have done, in the past, all they could to destroy the Church ?

The foes of the Church of past ages are all forgotten,

whilst the Church shines more brightly than ever.

The rock-built Church still changeless stands on high,
While all things round it change, and swiftly fade and die.

Within this rock-built Church that wavers *never*,
The throne is set of truth and right ;
Here reigns the Shepherd-King, a Father *ever*
To him who seeks and loves the light.
This priestly King shall rule till doom's dread day,
Then yield the keys to Him who gave this wondrous sway.

§ 4. The Catholic Church the Guardian of the Word of God.

HOLY SCRIPTURE AND TRADITION.

1. What do we call all that God has made known through the holy Patriarchs and Prophets, and Jesus Christ and his Apostles ?

All that God has made known through the holy Patriarchs and Prophets and Jesus Christ and his Apostles is called the WORD OF GOD.

2. How does the Catholic Church preserve the *Word of God* ?

The Catholic Church preserves the Word of God partly in Holy Scripture and partly in Tradition.

3. What is Holy Scripture ?

Holy Scripture is a collection of books, written under the inspiration of the Holy Ghost, and therefore have God for their Author and have as such been delivered to the Church herself. (Vatic. Council.)

"No prophecy came by the will of man at any time, but the holy men of God spoke, inspired by the Holy Ghost." (2 Pet. i. 21.)

4. How is the Holy Scripture divided ?

Holy Scripture is divided into the books of the Old and of the New Testament ; or of the Old and of the New Law.

5. What is meant by the Old Testament, or Old Law ?

By the Old Testament is meant the Covenant or Contract which God, through Moses, made with the Jewish people.

6. What did God, by his Covenant with the Jews, bind himself to do for them ?

By his Covenant with the Jews, God bound himself to make them very happy in this world and in the next, if they kept all his commandments and ordinances.

7. What did the Jews, by their contract with God, bind themselves to do ?

By their contract with God, the Jews bound themselves to keep all the commandments and ordinances of God.

8. Did the Jews keep their Covenant with God ?

No ; the Jews, on many occasions, broke their covenant with God, and at last rejected even Jesus Christ, the Redeemer of the World.

9. With whom did God now make another Covenant ?

God now made another Covenant, through Jesus Christ, with all those who believe in Jesus Christ and his whole doctrine, promising them to be their God and Father in time, and their everlasting reward in heaven, if they are faithful to the promises which they make to him in Baptism.

10. What is the Covenant called made by God with all true Christians ?

The Covenant made by God with all true Christians, is called the *New Testament*, or the *New Law*, the *Law of Grace*.

21. What do the books of the Old and of the New Testament contain ?

The books of the Old Testament * contain those truths which God revealed before the coming of Christ ; and the books of the New Testament † contain part of the truths which God revealed through Jesus Christ and his Apostles.

22. Is it easy for every one to understand the Holy Scripture ?

Nothing is more difficult to understand than the true meaning of every passage of Holy Scripture ; for what St. Peter says of the Epistles of St. Paul, applies also to many other parts of Holy Scripture, viz. :

“ There are many things hard to be understood, which the unlearned and the unstable wrest to their own destruction.” (2 Pet. iii. 16.)

23. May not every one explain the Bible in his own private manner ?

“ No prophecy of the Scripture,” says St. Peter, “ is made by private interpretation.” (2 Pet. i. 20.)

* The books of the Old Testament are twenty-one historical books : five books of Moses, the book of Joshua, the book of Judges, the four books of Kings, the books of Paralipomenon, the books of Esdras and of Nehemias, of Ruth, of Tobias, of Judith, of Esther, of Job, and the two books of the Machabees. The books of instruction and of praise are : The Psalms, the Proverbs, Ecclesiasticus, the Canticle of Canticles, Wisdom, and Ecclesiastes.

The books of prophecies are : Isaias, Jeremias, Baruch, Ezechiel, Daniel, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias.

† The books of the New Testament are : the Four Gospels, by SS. Matthew, Mark, Luke, and John, and the Acts, by St. Luke ; the fourteen Epistles by St. Paul : one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, one to the Hebrews ; one by St. James, two by St. Peter, three by St. John, and one by St. Jude, and the Apocalypse, or Revelations of St. John.

14. To whom belongs the interpretation of the Holy Scriptures ?

The interpretation of the Holy Scriptures belongs to the Catholic Church alone : “ Because the Apostles carefully entrusted the Scriptures to their successors ; and to whom the Scriptures were entrusted, to them also was committed the interpretation of Scripture.” (St. Irenæus.)

15. How is Holy Scripture to be interpreted ?

The law of the Church in interpreting the Bible is, “ that the interpretation of every part of the Bible must be in harmony with matters of faith and morals and the unanimous consent of the Fathers.” (Vatic. Counc.)

16. What do we answer him who asserts that modern science has proved that the works of creation are not as described in the Bible, and that therefore the Bible is false ?

This assertion is utterly false and blasphemous ; for God is the Author of Creation as well as of his Word in the Bible. He can never contradict himself either in his works or in his word. He knows all things as they are and speaks them as they are, and the truth of his word is confirmed by his works. To maintain the contrary is the great sin of blasphemy.

17. What have the chief pastors of the Church done to guard the faithful against corrupted Bibles, and against erroneous interpretations ?

To guard the faithful against corrupted Bibles and against erroneous interpretations, the chief pastors of the Church have decreed—

1. That, with regard to reading the Bible in the vernacular, we should have the learning and piety requisite for it ;

2. That the translation should be approved by the Holy See, or accompanied with explanations by a Bishop.

18. Does the Church forbid the reading of the Bible ?

Not the reading, but the private interpretation is forbidden by the Church, because numberless heresies have risen from the private interpretation of the Bible.

19. Are the Holy Scriptures also the word of God for those who reject the divine authority of the Catholic Church ?

For those who reject the divine authority of the Church, the holy Scriptures can no longer be authentic and inspired writings—they are for them no longer the word of God ; for they have no one who can tell them, with divine certainty, which books are, and which books are not, divinely inspired ; they have no one who, in the name of God, can command them to believe in the divine inspiration of the writers of those books. Explaining them as they do, according to their fancy, and translating them in a way favorable to their errors, they have, in the Scriptures, not the Gospel of Christ, but that of man or the devil, calculated only to confirm the ignorant in their errors, and the learned in their pride and self-sufficiency. We read, in the Gospel of St. Matthew and of St. Luke, that Satan hid himself under the shade of the Scripture when he tempted our divine Saviour. He quoted passages from the Holy Scripture, in order to tempt him to ambition and presumption. But he is answered : “ Begone, Satan ; it is written, Thou shalt not tempt the Lord thy God.” Satan, being overcome, left *for a time*. But not long after, under the mask of Arius, Nestorius, Pelagius, Luther, Calvin, John Knox,

Henry VIII. and a host of other heresiarchs, he renewed his attacks on Jesus Christ in the person of the Catholic Church. This demon is heresy, which hides itself under the shade of Scripture. Were Satan to utter blasphemies, he would be known at once, and men would flee from him in horror. So he deceives them under the appearance of good; he repeats passages from holy Scripture, and men naturally listen to him, and are apt to believe and follow him. But the good Catholic answers him: Begone, Satan! It is written:

“He that will not hear the Church, let him be to thee as the heathen and the publican.” (Matt. xviii. 16.)

This is the great, the infallible, and the only rule of faith, that leads to him who gave it,—Jesus Christ.

TRADITION.

20. What is tradition?

Tradition is that part of Christ's doctrine which is either not plainly or not at all recorded in the New Testament.

“Many other signs also did Jesus in the sight of his disciples which are not written in this book.” (John xx. 30.)

21. Why did not the Apostles write down all that Jesus had taught?

The Apostles did not write down all that Jesus had taught, because Jesus Christ had not commanded them to *write*, but to *preach* his doctrine.

“Go ye into the whole world and *preach* the gospel to every creature.” (Mark xvi. 15.)

22. How did the unwritten doctrine of Jesus Christ come down to us?

The Apostles took great care to instruct their disciples thoroughly, and make them capable of so instructing

others. Thus their pure doctrine was delivered to the first Bishops and priests of the Roman Catholic Church. By these, it was in like manner handed down to their successors; and so on, unimpaired, to those who, at the present time, teach in the Catholic Church.

“The things which thou hast heard of me by many witnesses” writes St. Paul to St. Timothy, “the same commend to faithful men, who shall be fit to teach others also.” (2 Tim. ii. 2.)

23. What do the Fathers of the Church say about Tradition?

When speaking of the ninety-first heresy, St. Epiphanius says:

“All things are not found in the Holy Scripture, for the Apostles have taught us some by tradition, some by writing.”

St. Basil, in his treatise on the Holy Ghost, (Chap. xxvii.) says: “Of the many truths of faith held by the Church, some have been received from the inspired writings, others from tradition; both sources are equally pure and certain.”

24. Must we believe the unwritten word of God just as firmly as the written?

We must believe the unwritten word of God just as firmly as the written, because the one is the word of God just as well as the other; for the Apostles taught the true doctrine of Jesus Christ not less by their preaching, than by their writings, and the Holy Ghost expressed his will, as well by their tongues as by their pens.

“Therefore, brethren, stand fast,” says St. Paul; “and hold the traditions which you have learned, whether *by word*, or by our Epistle” (2 Thess. ii. 14.)

25. What do the Fathers of the Church say about believing Tradition?

St. Chrysostom writes, in his fourth homily on the Second Epistle of St. Paul to the Thessalonians:

“Therefore, it is evident that the Apostles taught many things *without writing*, which we must *believe as firmly* as those which are written.”

26. Name some of those truths of which the Bible does not speak, but which we believe from tradition?

We know only from tradition :

1. That little children are to be baptized ;
2. That we must keep holy the Sunday instead of the Saturday ;
3. We know only from tradition those books which are divine, and contain the written word of God.

27. How did the pastors of the Church hand down to us the unwritten doctrine of the Apostles?

The Pastors of the Church handed down to us the unwritten doctrine of the Apostles partly by word of mouth and partly by their writings, in which they explain the doctrine of the Apostles, written and unwritten.

28. If it had pleased God that none of the doctrines of the Catholic Church should have been written, would we have learned them all just as well as if all had been recorded in Holy Scripture?

If none of the Catholic doctrines had been recorded in Holy Scripture we would nevertheless have learned them all, by the constant and invariable teaching of the Church.

29. Are, then, the doctrines of the Catholic Church entirely independent of Scripture?

The doctrines of the Catholic Church are entirely independent of Holy Scripture ; because she taught her doctrines, and they were believed by the early Christians before the New Testament was written—centuries, indeed, before the Bible was collected into its present form ; and she would have done so, in precisely the same manner, had they never been written.

30. When and by whom was the last part of the New Testament written?

The last part of the New Testament was written by St. John, sixty-three years after the Ascension of our Lord.

31. When were the books of the Old and of the New Testament declared to be the written word of God?

It was in the Council of Nice, A. D. 325, that the Catholic Church, for the first time, declared the books of the Old and of the New Testament to be the written word of God. This same declaration was made in 393 and 397, and again in 1439 by Eugene IV. and by the Council of Trent, which says: "If any one does not receive all these books, with their parts, as sacred and canonical, let him be anathema."

32. What does the Vatican Council say of the books of the Old and of the New Testament?

"These books of the Old and of the New Testament," says the Vatican Council "are to be received as sacred and canonical, in their integrity, with all their parts, as they are enumerated in the decree of the said Council (of Trent), and are contained in the ancient Latin edition of the Vulgate. These the Church holds to be sacred and canonical, not because, having been carefully composed by mere human industry, they were afterwards approved by her authority; nor merely because they contain revelation, with no admixture of error,—but because, *having been written under the inspiration of the Holy Ghost, they have God for their Author*, and have been delivered as such to the Church herself."

33. If, then, to gain salvation, it were necessary to read the Bible to interpret it by private judgment, and to form thereby a rule of faith and morals, how could all those thousands of Christians, who lived during those three hundred and twenty-five years, be saved? Or, how could those be saved who did not understand the true sense of the Bible, or who could not read the Bible, or get a Bible?

Thank God, it was not necessary to have a Bible; otherwise, *all* would, inevitably, have been lost. The Bishops and priests taught them; they believed, and sealed their faith with their blood.

34. What, then, is the principal motive why Catholics believe the truths of their religion: is it because these truths are found in Holy Scripture, or because the pastors of the Catholic Church teach them?

Catholics believe the truths of their religion only because God teaches them through the pastors of the Church; so much so, that, as St. Augustine says, we would not believe even the Bible if the Catholic Church did not assure us that it was the written word of God.

35. What are we to learn from all that has been said on Holy Scripture and Tradition?

From what has been said on Holy Scripture and Tradition we learn that the whole doctrine of Christ and his Apostles, written and unwritten, is to be found only in the Roman Catholic Church:

1. Because it is only she that has received the Scripture and Tradition from the Apostles, and has always, with the special assistance of the Holy Ghost, preserved them uncorrupted;

2. Because it is only she that gives us undoubted security for their divine origin;

3. Because only in her, Jesus Christ, in the person of St. Peter and his successors—the Popes—has left us an infallible interpreter of the whole doctrine of Christ, written and unwritten. *

36. Can Christ's doctrine be changed ?

No, for Christ never gave any power, not even to his Apostles, to add to, or leave out, or change, any part of his doctrine. "Go," said he to the Apostles, "and teach all nations, teach them to observe *all things whatsoever I have commanded you.*" (Matt. xxviii. 19, 20.)

37. In what other words has our Blessed Saviour assured us that his holy doctrine will never suffer any change ?

That his holy doctrine will never suffer any change, Christ has also assured us in these words :

* Christ left his revelation *living* in the divine authority of the pastors of his Church ; by these it is left also *living* in the unanimous consent of the Fathers and Doctors of the Church ; in the decrees and decisions of General Councils and of the Sovereign Pontiffs ; in the liturgies or other forms of prayer ; in the acts of the martyrs ; in the public and solemn administration of the sacraments ; in the catechisms and books of instruction of Christian writers ; in the faith, the prayers, the religious practices of the Christian family, and the Christian monuments of the Church. The Catholic Church is the living Gospel. Those who have seen the grand cathedrals in Europe tell us that there they found expressed in the most striking forms of the Romanesque and Gothic styles, the precept of prayer, the faith in the Real Presence, and in the holy sacrifice of the Mass, the distinction between clergy and people, and the preëminence of bishops over simple priests ; that there they read the principal truths of the Gospel in the pictures and emblems on the window-glass. And those who have visited the catacombs of Rome tell us that there they saw altars for the celebration of the Mass ; the bones of martyrs under the stone upon which Jesus Christ was offered ; tribunals of penance, where the Christians, during the first three centuries, confessed their sins, before receiving holy communion ; that there they found sculp-

“Amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law, till all be fulfilled.” (Matt. v. 18.)

38. What does St. Paul say to assure us that nothing whatsoever can be added to, or left out of the doctrine of Jesus Christ?

St. Paul says:

“But though we, or an angel from heaven, preach a Gospel to you besides that which we have preached to you, let him be accursed. As we said before so now I say again: if any one preach to you a Gospel besides that which you have *received*, let him be accursed.” (Gal. i. 8, 9.)

39. What curse has St. John pronounced upon him who adds to, or takes away, anything from Christ’s doctrine?

St. John writes:

“I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add upon him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things which are written in this book.” (Apoc. xxii. 13, 14.)

40. What follows from the fact that Christ’s doctrine can never be changed?

From the fact that Christ’s doctrine can never be

tures representing Christ crucified, his ever blessed Virgin Mother Mary, his holy apostles, the primacy of St. Peter, the belief in purgatory, the invocation of saints, and the practice of baptizing infants.

Now, this is the Gospel written in the blood of martyrs on the tombs and vaults of these catacombs, engraven in the very bowels of Rome, inlaid in stone and in marble, as precisely and clearly as in our catechisms. Again, were we to examine the documents of old libraries, the books of the Greek and Latin Fathers, of the writers of controversy of every country and of every century, we should find the Gospel spoken and proclaimed in all languages, as on the day of Pentecost. Finally, if we recall to our mind the universal religious practices: the frequent use of the sign of the cross, the practice of fasting in Lent, prayer for the dead, repeating the Apostles Creed,—are they not the living Gospel? Indeed, the Catholic Church and the Gospel are one. Where else could we find the “Thou art Peter,”

changed it follows that it would be the sin of heresy for any one to think or to say that a reform of the doctrine or of the Constitution of the Roman Catholic Church could ever become necessary.

41. Is there nothing in the Catholic Church that may be reformed?

Nothing in the doctrine of the Church can be reformed ; but the manners of such of her pastors and children as fail to live up to her doctrine, may and ought to be reformed.

42. How do we account for the fact that certain periods of the lives of some pastors of the Church were very disedifying ?

We can easily account for this fact, because one may know and teach the doctrine of Christ without practising it.

43. What, then, is the answer to those who object to our religion because the lives of certain pastors of the Church have been disedifying ?

The lives of the Scribes and the Pharisees were very

—that is, the Church founded upon Peter? Where else should we find the “I am with you all days,”—that is, an episcopate uninterrupted from the days of Jesus Christ to our own time? Where else should we find the “Whosoever sins you shall forgive, they are forgiven them,”—that is, the ministry of the forgiveness of sins? Where else, indeed, should we find the sacrifice of which the apostle speaks—the realization of the words of St. Paul, “We have an altar,”—that is, the universal and perpetual sacrifice announced by the prophets, the sacrifice according to the rite of the high-priest of Salem, the sacrifice under the appearance of bread and wine, the “priest forever, according to the order of Melchisedech”?

All these are facts which most eloquently bear witness to the Gospel truths of the Catholic Church ; they are witnesses which no heresy can silence ; they are barriers in defence of her Scripture and Traditional truths, which no subtlety can undermine, no boldness surmount.

disedifying. Nevertheless, our blessed Saviour told the multitudes and his disciples that,

“The Scribes and Pharisees have sitten on the chair of Moses. All things, therefore, whatsoever they shall say to you, observe and do: but according to their works do ye not: for they say and do not.” (Matt. xxiii. 2.)

44. Does the Lord make use of apostate Catholics, such as Martin Luther, Calvin, John Knox, Henry VIII., King of England, to reform the manners of the people ?

The thought is absurd and impious. The lives of those men were evil, and it is only the devil that makes use of them to pervert the people still more. The Lord makes use of his saints, such as St. Francis of Assisi, St. Dominick, St. Ignatius, St. Alphonsus, to convert the people and reform their evil manners by explaining to them the truths of faith, the commandments, and the necessity of receiving the sacraments with proper dispositions, and by setting them, in their own lives, the loftiest examples of faith, purity, and all Christian virtues.

45. Is it possible to reform men in any other way ?

Since the coming of the Redeemer it has never been heard that men were reformed and made virtuous by any means than those which Jesus Christ left to his Church.

46. What, then, do we believe when we say, “I believe the holy Catholic Church” ?

When we say : “I believe the holy Catholic Church,” we believe :

1. That only the holy Catholic Church is the true Church of Christ ;
2. That she is infallible in her teaching, and endless in her duration ;

3. That out of the Catholic Church there is no salvation.

4. That we are willing even to die for this faith.

47. Can we have this faith of ourselves?

The holy Catholic faith is a pure gift of the Holy Ghost, which no one can have of himself; for "By grace," says St. Paul, "you are saved through faith, and that not of yourselves, for it is the gift of the Holy Ghost." (Ephes. ii. 8.)

48. When is this Catholic faith most pleasing to God?

This Catholic faith of ours is most pleasing to God:

1. When it is *strong*, that is, when we believe, without the least wilful doubt, and choose to lose all, even our life, rather than fall away from it;
2. When it is *lively*, that is, when we practise what our faith teaches;
3. When it is *entire*, that is, when we believe all that the Catholic Church teaches;
4. When it is *sound*, that is, when we avoid not only open heresy, but also diligently shun, and in our hearts dissent from those errors which approach it more or less closely, and religiously observe those constitutions and decrees whereby such evil opinions,* either directly or indirectly, have been proscribed and prohibited by the Holy See. (Vatican Council, Canon iv.)

* As, for instance, "Opinions leaning to *naturalism*, or *rationalism*, the sum and purpose of which is to uproot Christian institutions, and establish in society the rule of man, placing God out of consideration. An entire profession of Catholicity is by no means consistent with these opinions. Likewise it is not lawful to follow one rule in priv-

49. Will all Catholics be saved ?

No ; only those Catholics will be saved, who practise what the Church teaches ; for,

“ Not the hearers of the law are just before God, but the doers of the law shall be justified.” (Rom. ii. 13.)

50. Which Catholics are apt to lose the faith ?

The Catholics that are apt to lose the faith are :

1. Those who are but little instructed in their religion, or worldly-minded and lead sinful lives ;
2. Those who, through their own fault, often miss Mass, seldom receive the sacraments, and hardly ever say a prayer ;
3. Those who often read bad books and newspapers, or associate with scoffers at religion, or contract mixed marriages.
4. Those who do not support the Church, and many

ate life, another in public life, namely, so that the authority of the Church may be observed in private life, and disregarded in public life. That would be to unite virtue and vice, and make man conflict with himself, when, on the contrary, he ought to be always consistent with himself, and in nothing, in no sort of life, depart from Christian.” (Leo xiii. Encycl. 1, Nov. 1881.) In other words, it is not lawful to be a liberal Catholic --Catholic with the Pope, but liberal with the government. A liberal Catholic is a compound of true and false principles ; he has two consciences --one for his public, and another for his private life.

It may not be amiss to add here a Brief of Leo XIII. on Theological Studies, for those whom it concerns.

Those who have studied under Mgr. Satolli at the Propaganda, Rome, will be interested in the following Brief which he lately received from the Holy Father. It will be of interest also to Theological students in general as showing the direction which the Supreme Pontiff is giving to the deeper studies. The occasion of the letter was the presentation to His Holiness of the third volume of the learned pro-

of those who have received their education at Public Schools.

51. What are good means to keep the faith ?

Good means to keep the faith are :

1. To love and appreciate it more than anything in this world ;
2. To practise what the Church teaches ;
3. To say daily a part of the Rosary of the Blessed Mother of God.

52. Which is the greatest grace God bestowed upon us after the grace of creating and redeeming us ?

After the grace of creating and redeeming us, the greatest grace God bestowed upon us is that of calling us to the true faith in the Catholic Church, because, without this grace, we could not have the least hope to be saved.

fessor's work entitled *In Summam Theologicam Divi Thomæ Aquinatis Prælectiones*. It was the custom of the great Theologians of the Middle Ages, among them St. Thomas himself, to give their Theological writings the character of commentaries on the work of the "Master of the Sentences." It seems to give pleasure to the Holy Father that professors now should rather than give a distinctively individual mould to their lectures, follow by way of commentary the great works of the Angel of the Schools, and thus adopt the modest custom of Medieval schools, without, however, changing in the text of the greatest luminary of the Scholastics.

BELOVED SON, HEALTH AND APOSTOLIC BENEEDICTION:

We knew while still ruling the Church of Perugia that you, Beloved Son, were devoutly attached to the teaching of St. Thomas, and for that reason ordered you to come to this city, where for several years you have been employed in teaching Sacred Theology, and we have now received with pleasure and gratitude the Theological lectures so far published by you for the advantage of your pupils. We most earnestly commend your plan in presenting commentaries on the *Summa*

53. What is our duty towards God for having bestowed upon us the grace of the true faith ?

We should always be very thankful to God for having bestowed upon us the grace of the true faith, and we should make ourselves always more worthy of his goodness towards us by living strictly up to our faith.

§ 5. Reasons why no Salvation is Possible Outside of the Roman Catholic Church.

1. Do all admit that the Catholic Church is the first and the oldest Church, and, consequently the Church established by Jesus Christ ?

That the Catholic Church is the first and oldest Church and consequently the Church established by Jesus Christ, is and must be admitted by all, because it is a fact clearly proven by Scripture and by history.

itself of St. Thomas Aquinas, with the design that your pupils shall not drop from their hands the text of the Angelic Doctor. Thus and in no other way will the genuine teaching of St. Thomas flourish in the schools, which we have above all at heart. For that method of teaching which rests on the authority and judgment of individual professors, has a changeable basis and hence arise different and conflicting opinions which cannot present the mind of the holy Doctor and foster dissensions and controversies which have agitated Catholic schools for a long time and not without great detriment to Christian science. It is desirable that teachers of Sacred Theology, following the example of the Tridentine Fathers, should have the *Summa* of St. Thomas open on their desks to seek therefrom guidance and theological conclusions. From this training the Church may rightfully expect valiant soldiers to refute errors and to defend Catholicity. That God may grant this to you we affectionately bestow on you the Apostolic Benediction, auspicious of divine favor.

Given at Rome at St. Peter's, the 19th day of June, 1886, of Our Pontificate the Ninth year.

LEO PP. XIII.

2. Who bear witness to this fact ?

The Jews and the Gentiles bear witness to it, and even Protestants themselves acknowledge it, because, if asked why they call themselves Protestants, they answer : “ Because we protest against the Catholic Church.”

3. What follows from this answer ?

That the Catholic Church is older than Protestantism, otherwise they could not have protested against her.

4. If we go still farther back and ask the Greeks how they came into existence, what will be their answer ?

The Greek Church must answer : “ We began by separating from the Catholic Church in the ninth century.”

5. What follows from this ?

That the Catholic Church existed for eight hundred years before the Greek Church began, and consequently, it is older than the Greek Church.

6. If we thus go back to the very days of the Apostles, what do we find everywhere in regard to the manner in which religious sects arose ?

If we go back to the days of the Apostles, we find that every sect separated from the Catholic Church, and therefore we see Calvinists, Arminians, Antinomians, Independents, Killhamites, Glassites, Haldanites, Bereans, Swedenborgians, New-Jerusalemites. Orthodox Quakers, Hicksites, Shakers, Panters, Seekers, Jumpers, Reformed Methodists, German Methodists, Albright Methodists, Episcopal Methodists, Wesleyan Methodists, Methodists North, Methodists South, Protestant Methodists, Episcopalians, High Church Episcopalians, Low Church Episcopalians, Ritualists, Puseyites, Dutch Reformed, Dutch

non-Reformed, Christian Israelites, Baptists, Particular Baptists, Seventh-day Baptists, Hardshell Baptists, Soft-shell Baptists, Forty Gallon Baptists, Sixty Gallon Baptists, African Baptists, Free-will Baptists, Church of God Baptists, Regular Baptists, Anti-mission Baptists, Six Principle Baptists, River Brethren, Winebremarians, Menonites, Second Adventists, Millerites, Christian Baptists, Universalists, Orthodox Congregationalists, Campbellites, Presbyterians, Old School and New School Presbyterians, Cumberland Presbyterians United Presbyterians, The Only True Church of Christ, 573 Bowery, N. Y., up stairs, 5th story, Latter-day Saints, Restorationists, Schwentfelders, Spiritualists, Mormons, Christian Perfectionists, etc., etc., etc.

7. Is it not all the same to God which religion a person professes?

If it were all the same to God which religion a person professes, God would not have forbidden, in the first Commandment, to worship him in any other than in the true religion ; nor would Christ have solemnly declared :

“ He who will not hear the Church let him be to thee as the heathen and the publican.” (Matt. xviii. 17.)

8. Who, then, will be saved ?

Christ has solemnly declared that only those will be saved, who have done God’s will on earth as explained, not by private interpretation, but by the infallible teaching of the Roman Catholic Church.

“ Not every one,” says Christ, “ who saith to me, Lord, Lord, shall enter the kingdom of heaven ; but he that doth the will of my Father who is in heaven, he shall enter the kingdom of heaven.” (Matt. vii. 21.)

The will of the heavenly Father is that all men hear and believe his Son, Jesus Christ.

“ This is my well beloved Son. Him you shall hear.”

Now Jesus Christ said to his Apostles and to all their lawful successors :

“ He that heareth *you* heareth *me*, and he that despiseth *you* despiseth *me*, and he that despiseth *me*, despiseth *him*. the heavenly Father. that sent *me*.”

Hence all those who do not listen to Jesus Christ speaking to them through St. Peter and the Apostles in their lawful successors, despise God the Father ; they do not do his will, and therefore heaven will never be theirs.

9. Would a non-Catholic engage a servant who tells him : “ I will serve you on condition that you give me three hundred dollars a month and let me serve you according to my will, not according to yours ” ?

Assuredly, no non-Catholic would engage a servant on such a condition. How, then, could God the Father admit one into his Kingdom, who has always refused to do his will,—who, instead of learning the will of God, the full doctrine of Christ, through the Catholic Church, was himself his own teacher, his own lawgiver, his own judge, in all religious matters !

10. Must, then, all who wish to be saved, die united to the Catholic Church ?

All those who wish to be saved, must die united to the Catholic Church ; for out of her there is no salvation :

1. Because only she teaches what Jesus Christ requires of every one to be saved ;
2. Because only to her Christ left the means to obtain all the graces necessary for salvation. Hence Christ said to his Apostles and to all their lawful successors :

“Go and teach all nations : teach them to observe *all things whatsoever* I have commanded you. He that believeth not all these things shall be condemned.”

Our divine Saviour says :

“No one can come to the Father, except through me.”

If we then wish to enter heaven, we must be united to Christ—to his body, which is the Church, as St. Paul says. Therefore out of the Church there is no salvation.

Again, Jesus Christ says : “Whoever will not hear the Church, look upon him as a heathen and a publican” a great sinner. Therefore out of the Church there is no salvation.

Holy scripture says :

“The Lord added daily to the Church such as should be saved.” (Acts ii. 47.)

Therefore the Apostles believed and the holy Scriptures teach that there is no salvation out of the Church.

11. What did St. Augustine and the other Bishops of Africa, at the Council of Zirta, in 412, say about the salvation of those who die out of the Roman Catholic Church ?

“Whosoever,” they said, “is separated from the Catholic Church however commendable in his own opinion his life may be, he shall for the very reason that he is separated from the union of Christ not see life, but the wrath of God abideth on him.” (John iii. 36.)

12. What does St. Cyprian say about the salvation of those who die out of the Roman Catholic Church ?

St. Cyprian says : “He who has not the Church for his mother cannot have God for his Father.” And with him the Fathers of the Church in general say that, “as all those who were not in the ark of Noah, perished in the waters of the deluge, so shall all perish who are out of the true Church.”

13. Who are out of the pale of the Roman Catholic Church ?

Out of the pale of the Roman Catholic Church are all unbaptized and all excommunicated persons, all apostates, unbelievers and heretics.

14. How do we know that unbaptized persons are not saved ?

That unbaptized persons are not saved, we know from Christ, who said : Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (John iii. 5.) because God cannot unite himself to such souls in heaven on account of original sin with which they are defiled.

15. How do we know that persons justly excommunicated, who are unwilling to do what is required of them before they are absolved, are not saved ?

Persons justly excommunicated, who are not willing to do what is required of them before they are absolved, are not saved, because the sin of great scandal, for which they were as dead members expelled from the communion of the Church, excludes them from the kingdom of heaven.

16. Which Catholics are excommunicated ?

All those Catholics are excommunicated, who are members of secret societies, which have been excommunicated by the Church, such as Freemasonry, and other societies, affiliated with it under various names.

17. Why have several Popes solemnly excommunicated all Freemasonry ?

All Freemasons have been solemnly excommunicated by several Popes on account of the main object and spirit of Freemasonry to establish heathenism or the Church of Satan all over the world :

1. By upsetting governments to obtain themselves

the power of governing and making impious laws for their subjects ;

2. By trying to overthrow the Catholic Church, which teaches and maintains the rights and laws of God and civil society ;
3. By spreading immoral and impious principles through the infidel press and other satanic means ;
4. By establishing public schools for the infidel education of youth.

18. Is this main object and spirit known to all Freemasons?

This satanic object and spirit is known only to the members of the highest grades of Freemasonry ; but it is sufficiently known to all from the works and speeches of Freemasons and therefore every member, even of the lowest grade, is guilty of the foul deeds of this satanic society.

19. How do we know that apostates are not saved?

Apostates from the Catholic faith are not saved, because to fall away from the faith is a great sin, which makes one lose the kingdom of heaven. *

20. How many kinds of infidels or unbelievers are there ?

There are three kinds of infidels or unbelievers :

* Apostasy, or the falling away from the true faith, is a kind of infidelity. As the virtue of true faith unites us with God, so the sin of apostasy separates us from him. As the real loss of faith is a total separation from God and his holy Church, it is called apostasy of perfidy. Whoever is guilty of this kind of apostasy, is deprived of grace and of all other means of salvation, for, " Faith is the life of the soul: the just man lives by faith." (Rom. i. 17.) " When the soul, the life of the body," says St. Thomas Aquinas, " has left the body, all its natural powers and physical organization begin to be dissolved. In like manner, when true faith, the life of the soul is totally destroyed, a mortal disorder, a spiritual contagion, pervades all the members and facul-

1. Those who are guilty of the sin of infidelity ;
 2. Those who are not guilty of the sin of infidelity, but commit other great sins ;
 3. Those who are not guilty of the sin of infidelity, and live up to the dictates of their conscience.
21. What kind of infidels are guilty of the sin of infidelity ?

Of the sin of infidelity are guilty :

1. All those unbaptized persons who do not embrace the true religion, although the truths thereof have been sufficiently made known to them, like many of the Jews of whom our Lord said that they had no excuse for their sins, because he had spoken to them ;
2. All those unbaptized persons who have received sufficient light to know the truth, or at least to understand the danger of their position, and the obligation of making diligent inquiries to ascertain and embrace the truth, but neglect to do so ;
3. All those who wilfully deny the truth and obstinately resist it.

22. Why is it that positive infidels are not saved ?

Positive infidels are not saved, because, " positive in-

ties of the body, which are the instruments of the soul. Hence it is, that the apostate uses every faculty of his soul and body to pervert others, by inducing them to renounce the faith which he himself has renounced to his own perdition. " It had been better for them (heretics and apostates) not to have known the way of justice than, after having known it, to turn away from it." (2 Pet. ii. 21.) Ah ! " Woe to you ungodly men," says Holy Writ, " woe to you who have forsaken the law of the Most High Lord ! If you be born, you shall be born in malediction ; and, if you die, in malediction shall be your position. The ungodly shall pass from malediction to destruction ; the name of the ungodly shall be blotted out " (Ecclus. xli. 11-14.)

“fidelity, being wilful obstinacy, palpable contradiction, and public contempt of divine revelation and of the precepts of the Gospel, is one of the most grievous sins in the sight of God and of his holy Church,” says St. Thomas Aquinas.

23. Explain the grievousness of the sin of infidelity.

Mortal sin is a deviation from virtue and divine law. The most heinous sin, therefore, is that which separates man from God more than any other. Now, no sin causes a greater separation from God than that of positive infidelity. When the intellect is in error and abandons the knowledge of God, the will follows it and increases in malice in proportion as the intellect turns away from the path of truth, justice and charity. Each step that such a man takes in the darkness of infidelity, increases the distance that separates him from God. A return from that dangerous course is very difficult, for when the intellect is in error and the will filled with malice and depravity, all the bonds capable of uniting man to God are torn asunder.

If such men die in this disposition of mind they are infallibly lost. (St. Thomas.)

“Without faith it is impossible to please God.” (Heb. xi. 6.)

24. Which kind of infidels are not guilty of the sin of infidelity, but commit other grievous sins ?

Those who are not guilty of the sin of infidelity, but commit other grievous sins, are all those unbaptized persons, who never had an opportunity of knowing the true religion, or of becoming aware of the obligation of seeking and embracing it, but who do not live up to the dictates of their conscience.

25. Will this class of infidels be lost ?

This class of infidels will be lost, not on account of their infidelity, which was no sin for them, but on account of other grievous sins which they committed against their conscience.

“ For whosoever have sinned without the law, ” says St. Paul, “ shall perish without the law. ” (Rom. ii. 12.)

26. Will those infidels be lost, who are not guilty of the sin of infidelity and live up to their conscience ?

Of those infidels who are not guilty of the sin of infidelity and are faithful in obeying the voice of their conscience, St. Thomas Aquinas says : “ If any one was brought up in the wilderness or among brute beasts, and if he followed the law of nature to desire what is good, and to avoid what is wicked, we should certainly believe either that God, by an inward inspiration, would reveal to him what he should believe, or would send some one to preach the faith to him, as he sent Peter to Cornelius. ”

27. What is the meaning of the word “ heretic ” ?

The word “ heretic ” is derived from the Greek, and means a chooser.

28. What is a heretic ?

A heretic is any baptized person, professing Christianity, and choosing for himself what to believe and what not to believe as he pleases, in obstinate opposition to any particular truth which he knows is taught by the Catholic Church as a truth revealed by God.

29. How many things, then, are required to make a person guilty of the sin of heresy ?

To make a person guilty of the sin of heresy, three things are required :

1. He must be baptized and profess Christianity. This distinguishes him from a Jew and idolater ;
2. He must refuse to believe a truth revealed by God, and taught by the Church as so revealed ;
3. He must obstinately adhere to error, preferring his own private judgment in matters of faith and morals to the infallible teaching of the Catholic Church.

30. How many kinds of heretics (Protestants) are there ?

There are three kinds of heretics :

1. Those who are guilty of the sin of heresy ;
2. Those who are not guilty of the sin of heresy, but commit other grievous sins ;
3. Those who are not guilty of the sin of heresy and live up to the dictates of their conscience.

31. Who are guilty of the sin of heresy ?

Of the sin of heresy are guilty :

1. All those baptized persons, who profess Christianity and obstinately reject a truth revealed by God and taught by the Church as so revealed ;
2. Those who embrace an opinion contrary to faith, maintain it obstinately, and refuse to submit to the authority of the Catholic Church ;
3. Those who wilfully doubt the truth of an article of faith, for, by such a wilful doubt, they actually question God's knowledge and truth, and to do this is to be guilty of heresy ;
4. Those who know the Catholic Church to be the only true Church, but do not embrace her faith ;
5. Those who could know the Church, if they would

candidly search, but who, through indifference and other culpable motives, neglect to do so ;

6. Those who, like the Anglicans, think that they approach very near the Catholic Church, because their prayers and ceremonies are like many prayers and ceremonies of the Catholic Church, and because their Creed is the Apostles' Creed. These are heretics in principle, for "The real character of rank heresy," says St. Thomas Aquinas, "consists in want of submission to the divine teaching authority in the Head of the Church."

32. Why are true heretics lost ?

True heretics are lost, because by rejecting the divine Teacher—the Catholic Church, they reject all divine Teaching, to do which is one of the greatest sins. Hence Pius IX. spoke of Protestantism in all its forms as "*the great revolt against God,*" it being an attempt to substitute a human for a divine authority, and a declaration of the creature's independence of the Creator. For this reason Holy Scripture condemns heresy in the strongest terms :

"A man," says St. Paul, "that is a heretic, after the first and second admonition, avoid ; knowing that he who is such an one is subverted, and sinneth, being condemned by his own judgment." (Tit. iii. 10.) And again he says : "Though we, or an angel from heaven, preach a Gospel to you besides that which we have preached to you, let him be anathema," that is, accursed. (Gal. i. 8, 9.) St. Paul also classes sects or heresies among the works of the flesh, and says that those who do such things, shall not obtain the kingdom of God. (Gal. i. 29.)

33. Are there other reasons why heretics are lost ?

Heretics are lost because they have no divine faith.

"To reject but one article of faith taught by the

Church," says St. Thomas Aquinas, "is enough to destroy faith, as one mortal sin is enough to destroy charity ; for the virtue of faith does not consist in merely adhering to the Holy Scriptures, and in revering them as the Word of God ; it consists principally in submitting our *intellect* and *will* to the divine authority of the true Church charged by Jesus Christ to expound them. "I would not believe the Holy Scriptures," says St. Augustine, "were it not for the divine authority of the Church." He, therefore, who despises and rejects this authority, cannot have true faith. If he admits some supernatural truths, they are but simple opinions, as he makes them (the truths) depend on his private judgment.

And as divine faith is the beginning of salvation, the foundation and *source of justification*, and is found only in the true Church, it is clear that there is no salvation for one as long as he is a heretic.

34. Have heretics faith in Jesus Christ ?

St. Thomas Aquinas says : "It is absurd for a heretic to say that he believes in Jesus Christ. To believe in a man is to give our full assent to his word and to all he teaches. True faith, therefore, is absolute belief in Jesus Christ and in all he taught. Hence, he who does not adhere to all that Jesus Christ has prescribed for our salvation, has no more the doctrine of Jesus Christ and of his Church, than the Pagans, Jews, and Turks have." "He is," says Jesus Christ, "but a heathen and a publican ;" and therefore he will be condemned to hell.

35. Show how Protestants have no absolute faith in Christ.

Jesus Christ says : "Hear the Church." "No ;"

say Luther and all Protestants, "do not hear the Church, protest against her with all your might."

Jesus Christ says: "If any one will not hear the Church, look upon him as a heathen and a publican." "No," says Protestantism, "if any one does not hear the Church, look upon him as an apostle, as an ambassador of God."

Jesus Christ says: "The gates of hell shall not prevail against my Church." "No," says Protestantism, "'Tis false; the gates of hell have prevailed against the Church for a thousand years and more."

Jesus Christ has declared St. Peter, and every successor to St. Peter—the Pope—to be his Vicar on earth. "No," says Protestantism, "the Pope is Anti-Christ."

Jesus Christ says: "My yoke is sweet, and my burden light." (Matt. xi. 30.) "No," said Luther and Calvin, "it is impossible to keep the commandments."

Jesus Christ says: "If thou wilt enter into life, keep the commandments." (Matt. xix. 17.) "No," said Luther and Calvin, "faith *alone*, without good works, is sufficient to enter into life everlasting."

Jesus Christ says: "Unless you do penance, you shall all likewise perish." (Luke iii. 3.) "No," said Luther and Calvin, "fasting, and other works of penance, are not necessary in satisfaction for sin."

Jesus Christ says: "This is my Body." "No," said Calvin, "this is only the figure of Christ's Body, it will become his body as soon as you receive it."

Jesus Christ says: "I say to you, that whosoever shall put away his wife, and shall marry another, committeth adultery; and he that shall marry her that is

put away, committeth adultery." (Matt. xix. 9.) "No," say Luther and all Protestants, to a married man, "you may put away your wife, get a divorce, and marry another."

Jesus Christ says to every man: "Thou shalt not steal." "No," said Luther to secular princes, "I give you the right to appropriate to yourselves the property of the Roman Catholic Church."

36. Do heretics speak in this manner also of the Holy Ghost and the Apostles?

They do: the Holy Ghost says in Holy Scripture: "Man knoweth not whether he be worthy of love or hatred." (Eccles. ix. 1); "Who can say: My heart is clean, I am pure from sin?" (Prov. xx. 9); and "Work your salvation with fear and trembling." (Philip. ii. 12.) "No," said Luther and Calvin, "but whosoever believes in Jesus Christ, is in the state of grace."

St. Paul says: "If I should have faith, so that I could remove mountains, and have not charity, I am nothing." (1 Cor. xiii. 2.) "No," said Luther and Calvin, "faith *alone* is sufficient to save us."

St. Peter says that in the Epistles of St. Paul there are many things "hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition." (2 Ep. iii. 16.) "No," said Luther and Calvin, "the Scriptures are very plain, and easy to be understood."

St. James says: "Is any one sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil, in the name of the

Lord." (Ch. v. 14.) "No," said Luther and Calvin, "that is a vain and useless ceremony."

37. Now, do you think God the Father will admit into Heaven those who thus contradict his Son Jesus Christ, the Holy Ghost, and the Apostles ?

No ; he will let them have their portion with Lucifer in hell, who first rebelled against Christ, and who is the father of liars.

38. Can a Christian be saved, who has left the true Church of Christ, the Holy Catholic Church ?

No ; because the Church of Christ is the kingdom of God on earth, and he who leaves that kingdom, shuts himself out from the kingdom of Christ in heaven.

39. Have Protestants left the true Church of Christ ?

Protestants left the true Church of Christ, in their founders, who left the Catholic Church, either through pride, or through the passion of lust and covetousness.

40. Who were the first Protestants ?

The first Protestants were :

1. Martin Luther, a bad German priest, who left his convent, broke the solemn vows of poverty, chastity, and obedience, which he had made to God, married a nun, and became the founder of the Lutherans.
2. Henry VIII., a bad Catholic king of England, who murdered his wives, and founded the Episcopal or Anglican Church.
3. John Calvin, a wicked French Catholic, who was the founder of the Calvinists.

4. John Knox, a bad Scottish priest, who was the founder of the Presbyterians or Puritans.

41. What great crime did these wicked men commit ?

Those authors of heresies rebelled against the Church of Jesus Christ, and caused a great number of their Catholic countrymen to follow their bad example.

42. What will be the punishment of those who wilfully rebel against the Holy Catholic Church ?

Those who wilfully rebel against the Holy Catholic Church, will, like Lucifer, and the other rebellious angels, be cast into the everlasting flames of hell.

“He who will not hear the Church,” says Christ, “let him be to thee as the heathen and publican.” (Matt. xviii. 17.)

43. But if a Protestant should say—“I have nothing to do with Luther, or Calvin, or Henry VIII., or John Knox ; I go by the Bible,” what would you answer him ?

In that case, you adopt, and go by, the principles and spirit of the authors of heresies, and you change the written Word of God into the word of man, because you interpret Holy Scripture in your own private manner, giving it that meaning which you choose to give it, and thus, instead of believing the Word of God, you believe rather your own private interpretation of it, which is but the word of man. Hence, St. Augustine says : “You who believe what you please, and reject what you please, believe yourselves or your own fancy rather than the Gospel.”

44. Which Protestants are not guilty of the sin of heresy, but commit other great sins ?

Those who are Protestants without their fault and who never had an opportunity of knowing better, are not guilty of the sin of heresy ; but if they do not live up to

the dictates of their conscience, they will be lost, not on account of their heresy, which for them was no sin, but on account of other grievous sins which they committed.

45. Will those heretics be saved, who are not guilty of the sin of heresy, and are faithful in living up to the dictates of their conscience ?

Invincible or inculpable ignorance of the true religion excuses a heathen from the sin of infidelity, and a Protestant from the sin of heresy ; but such ignorance has never been the means of salvation. From the fact that a person who lives up to the dictates of his conscience, and who cannot sin against the true religion on account of being invincibly ignorant of it, many have drawn the false conclusion that such a person is saved, or, in other words, is in the state of sanctifying grace, making thus invincible ignorance a means of salvation or justification.

If we sincerely wish not to make great mistakes in explaining the great revealed truth, “ Out of the Church there is no salvation,” we must remember :—

1. That there are four great truths of salvation, which every one must know, and believe, in order to be saved ;
2. That no one can go to heaven unless he is in the state of sanctifying grace ;
3. That, in order to receive sanctifying grace, the soul must be prepared for it by divine faith, hope, charity, true sorrow for sin with the firm purpose of doing all that God requires the soul to believe and to do, in order to be saved.
4. That this preparation of the soul cannot be brought

about by *invincible* or *inculpable* ignorance ; and if *invincible* ignorance cannot *even dispose* the soul for receiving the grace of justification, it can much less give this grace to the soul ; *inculpable* ignorance has never been a means of grace or salvation, not even for the inculpably ignorant people that live up to their conscience. But of this class of invincibly ignorant persons we say, with St. Thomas Aquinas, that God, in his mercy, will lead these souls to the knowlege of the necessary truths of salvation, even send them an angel if necessary to instruct them, rather than let them perish without their fault. If they accept this grace, they will be saved as Catholics.

46. But is it not a very uncharitable doctrine to say that no one can be saved out of the Church ?

On the contrary, it is a very great act of charity to assert most emphatically, that out of the Catholic Church there is no salvation possible ; for Jesus Christ and his Apostles have taught this doctrine in very plain language. He who sincerely seeks the truth, is glad to hear it and embrace it, in order to be saved.

47. But, is it not said in Holy Scripture :

“ He that feareth God, and worketh justice, is acceptable to him ” (Acts x. 35.)

This is true ; but we must remember that he who fears God, does also believe all the truths that God has revealed, as Cornelius did. (Acts x.) He believes Jesus Christ when he speaks to us through the pastors of his Church. But he who does not believe all the truths that God has re-

vealed but believes and rejects whatever he chooses, does not fear God, and cannot work justice. "He that believeth not the Son of God,"—Jesus Christ—"maketh him a liar," says St. John; (1 John v. 10) and will, on this account, be condemned to hell.

48. But are there not many who would lose the affections of their friends, their comfortable homes, their temporal goods, and prospects in business, were they to become Catholics? Would not Jesus Christ excuse them under such circumstances from becoming Catholics?

As to the affection of friends, Jesus Christ has solemnly declared:

"He who loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me." (Matt. x. 37.)

And as to the loss of temporal gain he has answered:

"What shall it profit a man if he gain the whole world and suffer the loss of his soul?" (Mark viii. 36.)

49. But would it not be enough for such a one to be a Catholic in heart only, without professing his religion publicly?

No; for Jesus Christ has solemnly declared that,

"He who shall be ashamed of me and of my words, of him the Son of Man shall be ashamed when he shall come in his majesty, and of his Father's, and of the holy angels." (Luke ix. 26.)

50. But might not such a one safely put off being received into the Church till the hour of death?

To put off being received into the Church till the hour of death, is to abuse the mercy of God, and to expose one's self to the danger of losing the light and grace of faith, and die a reprobate.

51. What else keeps many from becoming Catholics?

What keeps many from becoming Catholics, is: they know very well that, if they become Catholics, they must

lead honest and sober lives, be pure, and check their sinful passions, and this they are unwilling to do.

“Men love darkness rather than light,” says Jesus Christ, “because their deeds are evil.” There are none so deaf as those that will not hear.

52. What follows from the fact that salvation can be found only in the Roman Catholic Church?

From the fact that salvation can be found only in the Catholic Church, it follows that it is very impious for any one to think and to say that it matters little what a man believes provided he be an honest man.

53. What answer can you give to a man who speaks thus?

A man who says, “It matters little what a man believes, provided he be an honest man,” I would ask, whether or not he believed that his honesty and justice were so great as that of the Scribes and Pharisees, in the Gospel? They were constant in prayer, they paid tithes according to the law, gave great alms, fasted twice a week, and compassed sea and land to make a convert and bring him to the knowledge of the true God.

54. What did Jesus Christ say of this justice of the Pharisees?

He says: “Unless your justice shall exceed that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven.” (Matt. v. 20.)

55. Was, then, the righteousness of the Pharisees very defective in the sight of God?

The righteousness of the Pharisees was most undoubtedly very defective. Their righteousness was all outward show and ostentation. They did good only to be praised and admired by men; but, within their souls they were full of impurity and malice. They were lewd hypocrites, who concealed great vices under the beautiful

appearance of love for God, charity to the poor, and severity to themselves. Their devotion consisted in exterior acts, and they despised all who did not live as they did; they were strict in the religious observances of human traditions, but scrupled not to violate the commandments of God.

56. What are we then to think of those who say: "It matters little what a man believes, provided he be honest"?

Of those who say, "It matters little what a man believes provided he be honest," we think that their exterior honesty, like that of the Pharisees, may be sufficient to keep them out of prison, but not out of hell.

57. But did not Pius IX. say that all men, however alienated from Catholic union they remain, are alike in the way of salvation and may obtain life everlasting?

To this calumnious report of certain newspapers, Pius IX. has replied the following: "In our times," said Pius IX., "many of the enemies of the Catholic faith direct their efforts towards placing every monstrous opinion on the same level with the doctrine of Christ, or confounding it therewith; and so they try more and more to propagate that impious system of the indifference of religions. But quite recently—we shudder to say it—certain men have not hesitated to slander us by saying that we share in their folly, favor that most wicked system, and think so benevolently of every class of mankind as to suppose that not only the sons of the Church, but that the rest also, however alienated from Catholic unity they may remain, are alike in the way of salvation, and may arrive at everlasting life. We are at a loss, from horror, to find words to express our detestation of this new and

atrocious injustice that is done us. We love, indeed, all mankind with the inmost affection of our heart, yet not otherwise than in the love of God and our Lord Jesus Christ, who came to seek and to save that which had perished, who died for all, who wills all men to be saved, and to come to the knowledge of the truth; who, therefore, sent his disciples into the whole world to preach the Gospel to every creature, proclaiming that those who should believe and be baptized should be saved, but that those who should not believe should be condemned. Let those, therefore, who wish to be saved, come to the pillar and the ground of faith, which is the Church; let them come to the true Church of Christ, which, in her bishops and in the Roman Pontiff, the chief head of all, has the succession of apostolical authority which has never been interrupted, which has never counted anything of greater importance than to preach, and by all means to keep and defend the doctrine proclaimed by the Apostles at Christ's command. This apostolical authority of the Church has, from the Apostles' time, ever increased in the midst of difficulties of every kind; it has become illustrious throughout the world, by the splendor of miracles and by the blood of martyrs; it has been exalted by the virtues of confessors and virgins; it has been strengthened by the most wise testimonies and writings of the Fathers; it has flourished, and does flourish, in all the regions of the earth, and shines refulgent in the perfect unity of faith, of sacraments, and of holy discipline. We who, though unworthy, hold this supreme See of the Apostle Peter, wherein Christ has laid the foundation of the same Church of his,

shall never at any time abstain from any cares or labors that, by the grace of Christ himself, we may bring those who are ignorant, and who are going astray, to this only road of truth and salvation. But let all those who oppose themselves, remember that heaven and earth shall indeed pass away, but that nothing can ever pass away of the words of Christ, nor change be made in the doctrine which the Catholic Church has received from Christ, to be kept, defended, and preached." (Allocution to the Cardinals held on the 17th Dec., 1847.)

58. Should a non-Catholic say : "I would like very much to believe the doctrine of the Catholic Church but I cannot," how would you answer ?

I would answer, that without doubt it is the will of God, that "all men be saved, and come to the knowledge of the truth." (1 Tim. ii. 4.) But it is, at the same time, the will of God that you should earnestly employ all the proper means to acquire this necessary knowledge ; otherwise, you plainly show that you do not sincerely desire to believe.

59. What are the means you speak of ?

The means I speak of, are sincerity of heart which must prove itself :

1. By a most earnest desire to know the true religion ;
2. By a diligent and persistent search for it ;
3. By fervent and frequent prayer to God for the gift of faith ;
4. And lastly, by a firm resolution to trample under foot every obstacle that might hinder or retard one from embracing the known truth.

60. What do all non-Catholics believe concerning the salvation of practical Catholics ?

All non-Catholics believe that every practical member of the Catholic Church will be saved.

61. What conclusion, therefore, should every non-Catholic draw from this conviction ?

From this conviction, every non-Catholic should draw the practical conclusion to become a Catholic ; for when there is question about eternal salvation and eternal damnation, a sensible man will take the surest way to heaven. Witness the late Most Rev. James Roosevelt Baley, D. D., Archbishop of Baltimore ; Most Rev. James Frederick Wood, D. D., Archbishop of Philadelphia ; Right Rev. William Tyler, late Bishop of Hartford, Conn. ; Right Rev. John Young, D. D., late Bishop of Erie, Pa. ; Right Rev. Sylvester Horton Rosecrans, D. D., late Bishop of Columbus, O. ; Right Rev. Monsignor George H. Doane, V. G., of Newark, N. J., son of the Protestant Bishop of that name and a brother of Bishop Doane (Protestant Episcopal), of Albany, N. Y. ; Very Rev. Thomas S. Preston, V. G., of the Archdiocese of New York ; Rev. J. Clark, S. J., formerly a professor of mathematics at West Point, late commissioned a brigadier-general in the United States Army and president of Gonzaga College, Washington ; Rev. Francis M. Craft, S. J., of Loyola College, Baltimore, Md. ; Rev. James Kent Stone, C. P., Father Fidelis of the Cross, formerly president of Hobart and Kenyon College, Ohio ; Rev. E. D. Hudson, C. S. C., editor of the *Ave Maria* ; Rev. Isaac T. Hecker, C. S. P., Rev. Xavier Donald Macleod, D. D., author of "Devotion

to the B. V. M. in North America," etc., etc.; the late Rev. George Foxcroft Haskins, founder of the House of the Angel Guardian; Rev. Levi Silliman Ives, LL. D., formerly a Protestant Bishop of North Carolina; Rev. George Goodwin, the second pastor of St. Mary's Church, Charleston, Mass.; Hon. Thomas Ewing, Senator from Ohio, and for sometime Secretary of the United States Treasury, Dr. Josua Huntington, the well-known author of "Rosemary," "Gropings after Truth," etc.; James McMaster, Esq., editor of the New York *Freeman's Journal*; Rev. Orestes A. Brownson, LL.D., the distinguished reviewer, whom Lord Brougham is said to have styled "the master mind of America;" Dr. Albert Myers, sub-editor of the *Boston Pilot*; Howard Haine Caldwell, of Newbery, S. C., and son of Chancellor Caldwell; Gen. Jones of Columbia, S. C.; Rev. Clarence A. Walworth, author of "The Gentle Skeptic," etc.; Miss Mary Agnes Tincker, author of "Grapes and Thorns," "House of Yorke," and "Signor Monaldini's Niece"; Mother Seaton, founder of the Sisters of Charity in America; Mrs. Judge Tenny, born Sarah M. Brownson; Miss Francis C. Fisher; Christian Reid, author of "A Question of Honor," "Hearts and Hands," etc. etc.; Miss Mary Longfellow, cousin of the deceased poet Longfellow; the widow of ex-president Tyler, and so many others who have sacrificed everything rather than die out of the Catholic Church and be lost forever.

§ 6. Absurd Objections Brought Against the Church By Her Enemies.

Many of the enemies of our holy religion are accustomed to reproach the Catholic Church with barbarous cruelty, exercised in the *Spanish Inquisition*; in the *Massacre of St. Bartholomew*; in the *Crusades*; with *antagonism* to science, shown in the condemnation of Galileo; with the bad conduct of certain Popes; with deposing kings and with interference with civil governments; with *opposition to progress and civilization*; etc. Although these attacks, thanks to Catholic writers, have lost their force, yet they have not entirely ceased; they are now and then repeated by persons vincibly or invincibly ignorant of history and religion. Catholics, therefore, are still obliged to repel such false and malicious attacks by clear statements of the truth.

1. THE SPANISH INQUISITION.

In uprooting evils, in putting down errors, and heresies, and the like, the Church never used violent means, such as confiscation of goods, banishment, exile, bloodshed and death. The Church has always taught her children to suffer persecution for the sake of Christ, but never to begin it and carry it on. Her spirit is to love her enemies, to pray for their conversion, and to return good for evil. Hence she has, at all times, invariably condemned such actions of Catholic monarchs as were opposed to this spirit of meekness and charity. King Ferdinand established what is called "The Spanish Inquisition."

He had good reason to believe that the Moors and the Jews were enemies to his government. In those days outspoken heresy was looked upon as an offence against religion as well as against the State. Accordingly, he erected a civil tribunal for the trial of those of his subjects who were suspected of heresy and disloyalty. By this civil tribunal the Moors and Jews were oppressed, not so much on account of their heresy, but rather on account of their rebellious spirit, arising from heresy.

The object, therefore, of the Spanish Inquisition was to preserve the integrity of the kingdom, rather than that of the Catholic religion. From the beginning of the action of this political institution, Pope Sixtus IV. was exceedingly displeased with it. He urged his objections so strongly, that the ambassadors of both courts were ordered to leave their respective stations, and Ferdinand commanded all his subjects to leave Rome. The Pope also commanded that the Inquisition should not be established in any other province. The Holy Father did all in his power to stop the prosecutions, and to soften the punishments in other cases. He also insisted that the civil rights and the property of every condemned person should be restored to him, or, if he was dead, to his children. Pope Leo X. excommunicated the Inquisitors of Toledo. Pope Paul III. lamented bitterly the condition of the Spanish Inquisition and assisted those who were opposing its introduction into Naples. Pope Pius IV. aided St. Charles Borromeo in keeping it out of Milan. The statement of these facts is verified by Llorente's work, and by Professor Hefele's (of Tübingen) Epitome of

Llorente, in his "Ximenes." The excesses of the Spanish Inquisition would not have taken place had the court of Spain been obedient to the briefs and commands of the Popes. Whenever temporal princes persist in meddling with matters which do not pertain to their province, they will always pass the limits of justice. It would be great folly for any one to blame the Church for those excesses of her members which she disowns, abhors and condemns. No Protestant or infidel could ever produce a brief of a Pope or an act of a council sanctioning religious persecution. The Catholic Church is, indeed, opposed to heresy; but the only weapons she uses to extirpate it are, to explain her doctrine to all non-Catholics, and to be charitable and meek toward them.

2. THE MASSACRE OF ST. BARTHOLOMEW.

By the massacre of St. Bartholomew is meant the massacre of the Huguenots which took place in France during the night previous to the feast of St. Bartholomew, in 1572, by order of Charles IX., by the advice of his mother, Catherine of Medicis.

Pope Gregory XIII. was informed that the king of France had just escaped from a conspiracy of the Huguenots. So he ordered a public thanksgiving. But when he learned the real nature of the case, he loudly condemned the cruel massacre, which proceeded from inhuman policy, in which neither he nor the clergy had any part.

3. THE CRUSADES.

The enemies of our holy religion have severely condemned the Crusades, and have imputed to the Catholic Church all the real or imaginary evils which were the result of them. They tell us that these wars were the offspring of a mistaken religious zeal, and had no other result than the loss of two millions of European soldiers, the ruin of the nobility and the transport of enormous sums of money into Asia. Now, this view of the Crusades is very wrong. When considered properly, the Crusades were lawful wars undertaken against the Mahometans. To understand the lawfulness of these wars we have but to consider the lawful motives from which they originated. Now, the crusades were undertaken not only from the ordinary lawful motive arising from a violated right, but also from the lawful motive arising from the fact that all the religious and social rights were threatened with great danger by the Mahometans.

It is not necessary to mention here the conquest of the sepulchre of Jesus Christ, which was as a special object proposed to the piety of the Christians of Europe; but the war was between two religions and two civilizations. If the sect founded by Mahomet in 632, had been nothing more than a sect; if the Koran had been nothing more than a crude compilation of ridiculous prophecies and undetermined morality, the Church would have employed her ordinary means of converting non-Catholics—that of showing them the truth of the Catholic religion and the necessity of embracing it, in order to be saved.

But Mahomet had inspired his followers with the belief of spreading their religion with the sword and a fanaticism which had subjugated Spain and was arrested only by the arms of Charles Martel. They were planning the conquest of the West and the destruction of civilization. Against such enemies war was not only just, but even *holy* in virtue of the most sacred principles of men and Christians.

To these great motives must be added, as another just cause of the crusades, the injuries which were constantly inflicted by the Mahometans upon the Christians. Sylvester II. and St. Gergius IV. had, for a long time, raised a charitable voice in favor of the Christians of the East. In 1074, St. Gregory VII. wrote to the Emperor: "The Christians beyond the sea who are afflicted with unheard-of miseries, and daily massacred like vile beasts, have sent to me, in the excess of their trouble, entreating me to assist our brothers, by all the means in my power, in order that the Christian religion may not be, which God forbid, annihilated in our days." This great Pope conceived the project of a crusade; but it was not until 1095, at the Council of Clermont, after new complaints, supported by the emperor of Constantinople, that Christian enthusiasm responded to the discourses of Peter the Hermit and Urban II. by the cry, "*God wills it.*"

Instead of defending themselves against the invasions of the Mahometans, the crusaders carried the war into the heart of Islamism. This plan, justified by great examples, was at first very successful, but was soon followed by sad reverses. These reverses were owing partly to

the conduct of a great number of crusaders, and partly to the perfidy of the Greeks. Thus the crusaders failed in their immediate object which was to deliver Jerusalem entirely and finally from the outrages of the infidels; but they obtained their principal end—that of keeping the enemy busy at home during two hundred years; of prolonging the existence of the Eastern empire, and of securing to Christian nations a decided preponderance over the Mussulman. It is, therefore, true to say with Count de Maistre, that “The Crusades have all failed and all succeeded.”

The crusades also preserved Christianity and civilization from Mussulman invasion; they delivered the people of Europe from evils which they had caused themselves; they put an end to the wars among Christian kings, and they extinguished that civil discord which for two centuries had kept the feudal lords in arms against one another. Moreover, they improved the condition of the people, who became free by taking part in these glorious expeditions; and, in increasing the influence of the Popes, who were the natural protectors of the nations, they provided social order with an efficacious safeguard. It is also incontestible that they re-awakened a taste for commerce, science, literature, and the arts * and that they prepared the way for the revival of genius which took place during the reigns of Leo X. and Louis XIV. of

* Especially architecture. The greater number of our grand Cathedrals date from the twelfth and thirteenth centuries: The Cathedrals of Treves, Cologne, Freiburg, Strasburg, Chartres, Rheims, Amiens, Beavais, of St. Denis and of Notre Dame at Paris, of St. Gndule at Brussels, those of Salisburg, York, Westminster, Borgos, Toledo, etc.

France. We may add, that the Crusades were supported by the greatest and most saintly men of their time ; that they were solemnly authorized by the Church, protected by the divine assistance, which could not but aid her in such a grave matter, and that they were sanctioned more than once by miracles accompanying their publication. *

4. GALILEO.

There are certain non-Catholics who are not ashamed to tell us that the Church condemned Galileo for having taught that the earth turns round the sun ; that this condemnation is a proof of the Church's ignorance, and of her opposition to the progress of science.

To this false accusation we answer :

1. That the ablest and latest biographers of GALILEO have swept aside all these falsehoods, and the so-called martyr of science has been shown to have had a gentlemanly leisure and elegance of accommodation while his case was pending. Pope URBAN VIII., in a letter to the Grand Duke of Tuscany, writes of GALILEO, who was to be the Duke's guest : " We find in him not only literary distinction, but the love of piety. And we further signify that every benefit that you shall confer upon him imitating or even surpassing your father's liberality, will conduce to our gratification."

This surely is not the language of foe or tyrant.

2. That no non-Catholic can produce a document to

* See Alzog's Church History, Vol. II. p. 611.

show that Galileo's opinions were ever solemnly condemned by any Pope, or a General Council. (See Alzog's Church History, Vol. III., p. 420.)

5. THE CONDUCT OF CERTAIN POPES.

Non-Catholics sometimes will tell us : We know from history that some Popes have dishonored the Holy See by their conduct. How then can it be supposed that they were endowed with the gift of infallibility ? To this objection we answer : From the time of St. Peter to Leo XIII. there have been 259 Pontiffs. Of this number there are sixty who are saints, most of them martyrs, and a multitude of great men who shone amongst their contemporaries as did Pius IX, and Leo XIII, in our own time. Most of them have been men eminent for their virtue, their science, and their wisdom. There are three or four exceptions at a time when the secular power interfered with the Papal election. It has been clearly proved from history that many of the faults alleged against these Popes, have been invented by a malice, or else exaggerated and represented in a false light. However, none of them has decreed or taught anything against the moral or dogmatic purity of the Church's doctrines. As Christ made the effects of the holy sacraments independent of the worthiness or unworthiness of the minister of the sacraments, so he has also made the gift of infallibility independent of the worthiness or unworthiness of his Vicar on earth.

We should, then, always remember that the Popes, as Vicars of Christ, are not angels, but men, and as such

are not impeccable ; for even the first Pope, St. Peter, fell. But their personal human failings do not in the least lessen the sanctity, or authority, or infallibility of the Holy See.

6. POPES DEPOSING SOVEREIGNS AND INTERFERING WITH CIVIL GOVERNMENTS.

a. Popes deposing Sovereigns.

St. Thomas Aquinas asks the question: " Can the Pope deprive a sovereign of his temporal power if he becomes an apostate from the faith ? " and he replies to this question as follows : When a sentence of excommunication is juridically pronounced against a sovereign for apostasy, his subjects are by the very fact free from all allegiance. Charged to preserve in all their integrity the fundamental truths of faith, and to watch over the spiritual welfare of the members of the Catholic Church, the Pope as her head can take all necessary measures to secure her children from the danger of perversion. " With a wicked heart the apostate deviseth evil and at all times he soweth discord." (Prov. vi. 14.) It is clear that the faith of a nation is in imminent danger under the power of an apostate ruler. As the Church has a right to punish one of her members for wilful murder or adultery, so has she also a right to punish a Catholic sovereign for abandoning the faith ; she can dispossess him of his States if she judges this punishment useful for the spiritual good of her children.

It may be said that Julian, the apostate, had Christian.

soldiers in his army and commanded them to march for the defence of the empire and that they were not disengaged from their allegiance, as they obeyed his orders. We must never confound right with fact. For certain reasons it may not be advisable for you to use your rights ; but for that your right is not less certain. In the time of that apostate it was not advisable nor possible for the Church to use all her rights. She therefore allowed her children to obey that apostate emperor in all that was not contrary to faith, in order to avoid a greater evil, but her moderation and prudence did not destroy or lessen in the least any of her imprescriptible rights.

When States were wholly Catholic, as they were for a good many centuries, when all men believed, with the saints and martyrs, that it was to the Pope that the Almighty said, "Whatsoever thou shalt bind on earth, shall be bound in heaven ;" when the supreme authority of the Holy See was at once the bulwark of thrones, and part of the public law of Europe ; when Cæsar said to the Council presided over by the papal legates, as Constantine, the master of the world, said to the Fathers at Nice, "*Nos a vobis recte judicamur*,"—nobody disputed that, as members of the Christian commonwealth, kings and princes were subject, by the law of God, to the authority of the Roman Pontiff. It was his office to restrain, by all the means which the decree of God and the faith of Christians gave him, any abuse of their power by which either the interests of religion or the just rights of Christian people were prejudiced. He was at once the guardian of the faith, and the only invincible enemy of

tyrants. The most eminent non-Catholic writers have confessed that Christianity was preserved from what Guizot calls "the tyranny of brute force," mainly by that vigilant and fearless intervention of the Holy See, for which, as some of them sorrowfully admit, no substitute can now be found. But it is evident that the extreme penalty of deposition, the application of which is now transferred from the Pope to the mob, could only be enforced in a state of society which has long since passed away, and is never likely to return.

But, if Popes no longer depose bad princes "by the authority of Peter," there are others who depose good ones without any authority at all. In order to depose them more effectually, they have taken to cutting off their heads. Cromwell and his fellows did it in England; Mirabeau and his friends in France. These energetic anti-popes did not object at all to deposition, provided it was inflicted by themselves. They object to it still less now; it has become a habit. Englishmen deposed James II. after murdering his father, and put a Dutchman in his place. In other lands they are always deposing somebody. The earth is strewn with deposed sovereigns. Sometimes they depose one another, in order to steal what does not belong to them. One of them has deposed the Pope himself, at least for a time, and all the rest clap their hands. They do not see that by this last felony they have undermined every throne in Europe. Perhaps in a few years there will not be a king left to be deposed. Since the secular was substituted everywhere for the spiritual authority, kings

have fared badly. The Popes only rebuked them when they did evil; the mob is less discriminating. And the difference between the deposing power of the Popes and that of the mob is this: that the first used it like Fathers, for the benefit of religion and society; the second, like wild beasts, for the destruction of both.

There is, therefore, among all true Catholics, but one unanimous voice as to the supreme authority of the head of the Roman Church, viz. : that Jesus, the Son of God and of man, gave to Peter and his successors that fulness of jurisdiction and power which will keep the Church in safety till he comes back in the day of judgment; and to deny that supreme authority is to be at sea, drifting about with the currents of opinion, and tossed on the troubled waves of Protestantism, Calvinism, Quakerism, Mormonism, Spiritualism, Socialism and all the other isms and sophisms.

b. Popes Interfering with Governments.

There are three classes of people interested in the policy of the Church in her dealings with the government; —the *infidel*, the *Catholic* and the so-called *liberal* Catholic.

1. The *infidel* looks on the Church as an after-growth in the formation of society, and the natural inferior of the State; that man's duty is done entirely by doing one's duty to the State.
2. The *Catholic* holds religion as GOD'S revelation to man and the Church, as an organization, the custodian and teacher of that revelation; that

being GOD'S creation to teach men and nations, it is therefore superior to State and independent; that her teachings, being GOD'S will, cannot be altered over; therefore, the Church is not to accommodate her legislation to the legislation of the State, but that the State laws must not conflict with the laws of the Church, or at least should not clash. Man's duty is only, then, performed towards the State in proportion as he performs his duty to GOD.

3. The *Liberal* Catholic is a peculiarly situated fellow, among these liberals there is no solid stand taken—one apparently broad platform might be assumed, viz., “the Church should not enforce her discipline when the law or age or time, or fashion is in conflict with her.”

Sometimes we hear the expression, Religion has not and should not have anything to do with politics, and when ministers of religion touch upon politics they are out of their sphere and it is every one's business to notify them of the fact. That we may not mislead let the reader understand that the word politics signifies here legislation or measures of legislation, not partisan grabbing or scheming.

Has the Church this right to speak out in matters of legislative politics? She undoubtedly has if she be the superior of the State and does not depend upon the State for the possession of her life and powers and rights. Religion and its organized form—the Church—is plainly not the creation of

the State, and received authority to teach the laws of morals and dogmas. Is not the law of morality the same for a million men as for one? Is not the legislator bound by the moral law as well as the individual citizen? If a man cannot act against the moral law neither can he enact against it. The Church was given the mission of teaching the moral law. She is, therefore, the custodian of that law, and is bound not only to teach it, but to keep it uninjured in its integrity and unweakened in its force. Hence she is bound to promote all good legislation and reprobate bad law-making, and to do this she must speak out, "meddle," if you will, "in politics."

In our country we see Catholics taxed to support schools they cannot approve; we see divorce sanctioned most scandalously; we saw our Indian missions handed over to preachers; we see soldiers and sailors without Catholic chaplains; we see somewhere prisons and reformatories closed against the priest's ministrations and when we protest against any of these evils, we are told that churchmen should not meddle in politics.

Just here, let us lay down an incontestable platform. We have a right to secure just legislation and wipe out unjust and scandalous laws. We have that right on the ground of citizenship and we mean to exercise every right in that category, whether the hordes and mobs howl, sneer and jeer, or quietly let us do so. We know our

rights and are bold to assert them and labor to secure their amplest exercise.

7. IS THE CHURCH OPPOSED TO SCIENCE AND CIVILIZATION ?

The Church has been established to teach the most sublime of all sciences to all nations—the science which treats of God and his natural and supernatural works, and of the means of our eternal salvation. Her science, therefore, teaches truths of such a supernatural order that the best of the intellectual faculties of man could never be able to attain.

Her sacred science does not explain the laws of nature in the immensity of its operations and productions, and the laws that preside over the material world, and those which regulate the harmony and the revolutions of the planets ; her sacred science leaves all that to the investigation of other natural sciences, because it has always a far more noble and glorious object in view—God and the salvation of souls, and considering all beings in relation to God, in whom they have the first cause of their existence and their last end.

Does, then, the sacred science of the Church reject the principles of sound philosophy, or of any other science of a natural order ? By no means. The sacred science of the Church is so far from opposing the cultivation of human arts and sciences that it in many ways helps and promotes the cultivation of such sciences.

“ Nor does the Church forbid that such of these sciences, in its sphere, should make use of its own princi-

ples and its own method ; but, while recognizing this just liberty, she (the Church) stands watchfully on guard lest sciences, setting themselves against the Divine Teaching, or transgressing their own limits, should invade and disturb the domain of Faith." (Chapt. IV. of Vatican Council.)

The sacred science of the Church, therefore, marches with sovereign authority at the head of all sciences, and if it borrows arguments or principles from sound philosophy, or, if it treats of human acts, it is in order to instruct man and lead him to the knowledge of God for his eternal happiness, the same as the architect employs workmen of different professions to prepare the materials necessary for the edifice which he is to erect, or as the government of the United States employs soldiers and policemen to maintain peace, justice and order in the Union.

The assertion, then, that the Church is opposed to science and civilization is so absurd that it can be made only by a very ignorant or malicious man. Was it not the Catholic Church that converted and civilized the heathen nations ? Are not all sciences taught, nourished, encouraged and perfected as far as possible in her bosom ?

Are not the great inventions and achievements of Catholic birth ? A Papist discovered the Western Hemisphere. A Papist of Spain drove the first steam engine (see Life of Alvarez). A Papist built St. Peter's, of which Protestant St. Paul's is a wretched plagiarism. A Papist first read the field of the heavens through a telescope. A Papist (and a Pope) first regulated the clock of time, which computation bigoted England was obliged to adopt.

A Papist gave trial by jury. Papists extorted *Magna Charta*, and subsequently *Confirmatio Chartarum*. A Papist invented gunpowder. Raphael and Correggio were Papists. Papists monopolize singing, painting, and architecture. Papist taste regulates the ever-fluctuating tide of human vanity and human dress. The boasted poor-law of England is but a stolen graft from the old tree of monastic benevolence. England, while Papist, had two kings captive in her court (one French and the other Scotch.) But it is needless to go further. The knife and fork you use at dinner are Papist by descent (Italian inventions); and the toothpick after them is Papist in origin. Nor is this all. A Papist founded Oxford University. A Papist discovered galvanism. A Papist (Chaucer) was the father of English poetry. A Papist (Sobieski) saved Europe from the Turks. A Papist discovered the compass. A Papist (Alfred) is held up as a model of excellence for all succeeding princes. A Papist (Kosciusko) is quoted as the truest of all patriots and most single-minded of all men. The greatest novelist of any age (Cervantes) was a Papist. The first reviewer (Desalle) was a Papist. The two greatest Poets of England (Pope and Dryden) were Papists. Dante, Ariosto, and Tasso were Papists. All the greatest musicians (Mozart, Haydn, Cimaros, etc.) were Papist. All that is grand in the architecture of England, York, Minster, and Westminster are the relics of Popish services, and were built by Papists. To Papists the world is indebted for the Bible, the Greek and Latin Classics, and for the preservation and cultivation of the sciences. In our own age

the Papists have the greatest sculptor (Canova), the greatest political economist (Adam Miller), the greatest moral philosopher (Schlegel), and the most learned Biblical critic (Wiseman.) The greatest natural philosopher (Schilling), Milton, Stolberg, Veith and Philips of Berlin, were all converts to the Catholic faith. The first treatise on Algebra was given by Lucus Pacciolus, a Franciscan monk. The Arabian arithmetic was introduced into Europe by Gerbert, afterwards by Pope Sylvester II. The first voyage around the world was performed by the ship of a Papist (Magellan.) The variation of the compass was discovered by a Papist (Sebastian Cabot.) Barometers were invented by a Papist (Torricelli.) Spectacles were invented by a monk of Pisa. The court of Common Pleas was established by a Papist (King John.) The boast of Englishmen, the House of Commons, was first called by the Papist Edward. England was divided into six judical circuits by a Papist (Henry II.) The present names of the winds and months were given to them by a Papist (Charlemagne.) The application of magnetism as a propelling power was discovered by a Papist (Rev. Mr. Magawley.) The greatest lyric poet (Moore) and the first of tragedians (Mr. Siddons) were Papists.

Show me an age, a country, a nation, without Catholic Bishops and Priests, and I will show you an age, a country, a nation, without morals, without virtue. If "*Religion and science, liberty and justice, principle and right*" are not empty sounds—if they have a meaning—they owe their energetic existence in the world to the

“salt of the earth,” to the Popes, Bishops and Priests of the Roman Catholic Church.

§ 8. The Communion of Saints.

1. Who are members of the Catholic Church?

Members of the Catholic Church are :

1. The Saints in Heaven, called the Church *Triumphant*, because they triumphed, in this world, over the devil, over the bad examples of the wicked, and over all persecutions and afflictions of this life ;
2. The souls in Purgatory, called the Church *Suffering*, because they have to suffer certain temporal punishments on account of their sins ;
3. The faithful on earth, called the Church *Militant*, because they have, during their life on earth, to wage war against the devil, their evil passions, and the bad examples of the wicked, in order to become members of the Church Triumphant.

2. What is the union of all the members of the Church called?

The union of all the members of the Church is called the *Communion of Saints*, because all the members of the Church Triumphant and Suffering are holy, and the members of the Church Militant were made holy in Baptism, and called to become still more holy.

3. With whom are all the members of the Church united?

All the members of the Church are united with their Head Jesus Christ, with whom are united :

1. The members of the Church Triumphant by everlasting love and the light of heavenly glory ;

2. The members of the Church Suffering by everlasting charity ;

3. The living members of the Church Militant by the true faith and sanctifying grace.

“He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me, shall be loved by my Father, and I will love him, and will manifest myself to him ; and we will come to him and make an abode with him. In that day you shall know that I am in my Father, and you in me and I in you, that is, through the Spirit of truth whom I will send you, and who proceedeth from the Father and from me, and who will abide with you.” (John. xiv. 20-23.)

4. How do all the members of the Church show that they are united together ?

All the members of the Church show that they are united together by the love which they show for one another ; for the saints in heaven help us and the souls in purgatory by their prayers and merits ; we help one another and the souls in purgatory, by our prayers and good works, especially by the holy sacrifice of the Mass ; and the souls in purgatory can also help us by their prayers.

5. Does mortal sin exclude a Catholic from the Communion of saints ?

Yes ; mortal sin excludes a Catholic from the Communion of saints, because it deprives him of sanctifying grace and the charity of God, by which alone we can be united with Christ and his saints, and share in their spiritual gifts and treasures ; but as mortal sin does not exclude from the Church, a Catholic dead in mortal sin, he retains still many graces for his conversion through the prayers of those who, by grace, are united with Christ, and therefore he is far more blessed than one who is entirely cut off from the Communion of saints.

THE TENTH ARTICLE.

“The forgiveness of sins.”

1. What do we profess when we say : “ We believe the forgiveness of sins ” ?

When we say : “ We believe the forgiveness of sins,” we profess our firm faith that, in the Catholic Church, we can obtain the forgiveness of our sins, and of the punishment due to them.

2. Which sins can be forgiven in the Catholic Church ?

In the Catholic Church, all sins, without exception, can be forgiven.

3. To whom has Christ given power to forgive sins ?

The power to forgive sins was given by Christ to the Apostles, and their lawful successors, the bishops and priests of his Church.

4. By which sacraments are sins forgiven ?

Sins are forgiven chiefly by the sacraments of baptism and penance ; the Church has received no power otherwise to forgive sins. (Catech. Rom.)

THE ELEVENTH ARTICLE.

“The resurrection of the body.”

1. What means the resurrection of the body ?

The resurrection of the body means that we shall rise with our bodies at the day of judgment.

“The hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things shall come forth unto the resurrection of life ; but they that have done evil, unto the resurrection of judgment.” (John v. 28, 29.)

2. Why shall the body rise united to the soul ?

The body shall rise united to the soul, in order that it may share in the soul's everlasting reward or punishment.

"We must all appear before the judgment of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil." (2 Cor. v. 10.)

3. How shall the bodies of the saints rise ?

The bodies of the saints shall rise :

1. *Immortal*, being incapable of corruption and of suffering ;
2. *Glorified*, shining with heavenly glory, and being without spot or blemish.
3. *Agile*, following the soul in an instant from one place to another ;
4. *Subtle* or spiritualized, being capable of penetrating any corporeal substance, like our Saviour's Body after his Resurrection.

"Our Lord Jesus Christ will reform the body of our lowness, that it may be made like to the body of his glory." (Phil. iii. 21.)

Hence the Church blesses the bodies of her deceased members, and buries them in blessed ground.

4. Are the bodies of the damned also to be glorified ?

The bodies of the damned will rise, but not glorified ; they will be immortal. most hideous and frightful, and sensitive to pain.

"All shall indeed rise again, but not all shall be changed," *i. e.*, glorified (1 Cor. xv. 51.)

THE TWELFTH ARTICLE.

“And life everlasting.”

1. What is meant by life everlasting ?

Life everlasting means, that the good shall live happy for ever in heaven.

“The just shall go into life everlasting.” (Matt. xxv. 46.)

2. In what does life everlasting consist ?

Life everlasting principally consists in the most intimate union of the soul with God, who is the inexhaustible source of all bliss and happiness.

“I am thy exceeding reward;” and, therefore, “Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him.” (Gen. xv. 1; 1 Cor. ii. 9.)

3. Do all the saints in heaven enjoy the same degree of happiness ?

The saints in heaven do not all enjoy the same degree of happiness; for

“The Son of man shall come in the glory of his Father, with his angels; and then will he render to every man according to his works.” (Matt. xvi. 27.)

“He who soweth sparingly, shall also reap sparingly; and he who soweth in blessings, shall also reap blessings.” (2 Cor. ix. 6.)

And therefore Christ has said:

“In my Father’s house, there are many mansions.” (John xiv. 2.)

That is, different degrees of eternal glory and happiness. The more the soul is united with God by faith and charity, on leaving the body, the more peace, joy, and happiness it shall enjoy in the kingdom of heaven.

4. What means “Amen” ?

Amen means, “So it is,” or, “So be it.”

5. What do we profess by the word "Amen," at the end of the Creed?

By the word "Amen" at the end of the Creed we profess that we firmly believe all the truths, contained in the Creed, and that we are resolved to live up to this belief, and to die in it.

6. Are we bound to profess this faith openly?

We are bound to profess our faith openly whenever the glory of God, and the spiritual welfare of our neighbor, require it; for Christ says:

"Every one that shall confess me before men, I will also confess him before my Father, who is in heaven. But he that shall deny me before men, I will also deny him before my Father, who is in heaven." (Matt. x. 32, 33.)

PART II.

THE COMMANDMENTS OF GOD.

§ I. The Greatest Commandment.

"The Love of God and of our neighbor."

1. What have we learned in the Apostles' Creed?

In the Apostles' Creed, we have learned how God has made himself known to us in order that we might love him.

2. Has God made known how much we must love him?

Yes; in the greatest Commandment, God has made known how much we must love him.

3. Which is the greatest commandment?

The greatest commandment is to love God above all things, with our whole heart, and our neighbor as ourselves.

"Thou shalt love the Lord thy God; with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself (Mark xii. 30. 31.)

4. What means to love God above all things?

To love God above all things means to be willing to lose all things, even life itself, rather than to displease him by sin.

5. Why are we bound to love God?

We are bound to love God, because he is our Creator, our Redeemer, and our supreme happiness, for time and eternity.

"If any man love not our Lord Jesus Christ, let him be anathema." (accursed.) (1 Cor. xvi. 22.)

6. How many kinds of love of God are there?

There are two kinds of love of God:

1. Perfect love, which is to love God for his own sake;
2. Imperfect love, which is to love God for the sake of his gifts.

7. What means to love our neighbor as ourselves?

To love our neighbor as ourselves, means to do as Jesus Christ has said:

"All things, therefore, whatsoever you would that men should do to you, do you also to them." (Matt. vii. 12.)

8. What, therefore, is necessary to love our neighbor *properly*?

To love our neighbor properly it is necessary to love *ourselves properly*.

9. What means "to love ourselves properly"?

"To love ourselves properly" means to take proper care of our body and of our soul.

10. Why must we take proper care of the body?

We must take proper care of the body:

1. Because the body comes from God and is capable of contributing to his glory ;

“ Present your members as instruments of justice unto God.” (Rom. vi.

13.

2. Because our body was consecrated in Baptism and became a temple of the Holy Ghost; “ Know you not,” says St. Paul, “ that you are the temples of God, and that the Spirit of God dwelleth in you? But, if any man violate the temple of God, him shall God destroy ; for the temple of God is holy, which you are.” (1 Cor. iii. 16.)

3. Because our body is destined to rise bright and glorified on the Last Day, and to live re-united with the soul, and rejoice with it in heaven for all eternity ;

4. Because our body assists us in performing our duties towards God, ourselves and our neighbor ;

5. Because the Son of God took to himself a body like ours.

11. How do we sin against the proper care of our body ?

We sin against the proper care of our body :

1. By taking too much care of the body, as if the preservation of our health, or the gratification of the senses were the only, or at least, the chief object of our life on earth. Such love for the body is sinful, because it leads to the destruction of soul and body ;
2. By taking *too little* care of our health, whereby the body loses its strength, and the mind its vigor,

and by degrees becomes unfit for the practice of charity.

12. What means to take proper care of our soul ?

To take proper care of our soul means to sanctify it by prayer, the frequent reception of the sacraments of Penance and of the Blessed Eucharist, the mortification of the senses, the control of our passions, the performance of works of charity, and the like.

13. What did Jesus Christ give us to understand, when he said :
" The second commandment is like the first " ?

When Jesus Christ said, " The second Commandment is like the first," he gave us to understand that he has substituted our neighbor for himself, and that, therefore, we should bestow on our neighbor the charity and gratitude which we owe to God himself.

" As long as you did it to one of these my least brethren, you did it to me." (Matt. xxv. 40.) " If thou lovest me," said Jesus to Peter, " feed my sheep." (John xxi. 17.)

14. Who is our neighbor ?

Every person is our neighbor.

15. Are we also bound to love our enemies ?

Yes ; we are bound to love our enemies ; we must forgive them, pray for them, and show charity towards them as well as we are able ; for Jesus Christ says :

" I say to you, love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you : That you may be the children of your Father, who is in heaven, who maketh his sun to rise upon the good, and raineth upon the just and the unjust." (Matt. v. 44, 45.)

Example : Christ prayed for his enemies : " Father, forgive them, for they know not what they do." (Luke xxiii. 34.)

16. What sin is it *not* to forgive him who has injured us, or to wish him some harm, or to manifest hatred to him or to take revenge.

Not to forgive him who has injured us, or to wish him some harm, or to manifest hatred to him, or to take revenge on him, is a mortal sin.

17. How should we behave towards him who has injured us ?

If we were accustomed to speak to him who has injured us, we should not pass him by without speaking to him, or in some way showing him that we forgive him, provided such conduct does not make matters worse, or is not an occasion of sin.

18. Is it a sin for us to feel a dislike for a person ?

If we try to put away the dislike, and are kind to him, it is no sin to feel a dislike of which we cannot rid ourselves.

19. For which class of persons should we always show a particular love ?

We should always show a particular love for the poor, orphans, widows, and in general, for all those who are in temporal or spiritual need.

20. What sin is it, to give nothing to the poor, to save up all one's money in order to become rich ?

For one who is able to give alms it is a mortal sin, not to give anything to the poor ; and to save up all his money, in order to become rich.

21. How should we help the needy ?

We should help the needy by corporal, as well as by spiritual, works of mercy.

“ Blessed are the merciful, for they shall obtain mercy.” (Matt. v. 7.)

22. Which are the corporal works of mercy ?

The corporal works of mercy are :

1. To feed the hungry.

2. To give drink to the thirsty.
 3. To clothe the naked.
 4. To harbor the harborless.
 5. To visit the sick.
 6. To visit the imprisoned.
 7. To bury the dead.
23. Which are the spiritual works of mercy ?

The spiritual works of mercy are :

1. To convert the sinner.
2. To instruct the ignorant.
3. To counsel the doubtful.
4. To comfort the sorrowful.
5. To bear wrongs patiently.
6. To forgive injuries.
7. To pray for the living and the dead.

24. What will be the punishment of the uncharitable ?

St. James says : “ Judgment without mercy to him that hath not done mercy.” (James ii. 13.)

25. Who truly loves God and his neighbor ?

He who keeps the commandments, truly loves God and his neighbor ; for in the first three commandments God makes known our duties towards himself, and in the other seven commandments he makes known our duties towards our neighbor. Hence Christ said : “ If you keep my commandments, you shall abide in my love.” (John xv. 10.)

§ 2. The Ten Commandments.

1. Who gave the ten commandments ?

God himself wrote the ten commandments on two tables of stone, and gave them, on Mount Sinai, to Moses for the

Jews, and Christ enjoined them on all men when he said: "If thou wilt enter life, keep the commandments." (Matt. xix. 17.)

"I am not come to destroy the law, but to fulfil it." (Matt. v. 17.)

THE FIRST COMMANDMENT.

2. Which is the first commandment ?

The first commandment is :

"I am the Lord thy God ; thou shalt not have strange gods before me ; thou shalt not make to thyself a graven thing, to adore and serve it.

3. What does God command us when he says : " I am the Lord thy God ; thou shalt not have strange gods before me " ?

When God says, " I am the Lord thy God ; thou shalt not have any strange gods before me," he commands us :

1. To worship only him as the Creator and Sovereign Lord of heaven and earth in no other than in the true religion, because there is no other God ;
2. To honor him by believing and hoping in him, and by loving and fearing him.

4. In how many ways must we worship God ?

We must worship God in two ways :

1. *Inwardly* with our mind ;
2. *Outwardly* by *words, deeds, and gestures.*

5. How do we worship God *inwardly* with our mind ?

We worship God *inwardly* with our mind :

1. When we believe in him with our whole mind ;
2. When we hope in him with all the desires of our heart ;
3. When we love him with our heart.

6. How do we worship God *outwardly* by *words*, *deeds* and *gestures* ?

We worship God *outwardly* :

1. By *words* when we say in a loud voice :
 “ Thanks be to God ; ” or, “ Praised be Jesus Christ ; ” or, “ Glory be to the Father and to the Son, and to the Holy Ghost ; ” or, “ The Rosary of the Blessed Virgin Mary ” at home, or in Church ; and the like ;
2. We worship God by *deeds* when, in his honor, we give alms ; or, receive the sacraments ; or, set a good example to our neighbor ; or, renew our baptismal vows ; or, take a lawful oath ; or, give up our life for the faith, as the holy martyrs did, and the like ;
3. We worship God by *gestures*, when, in his honor, we bend the knee before the Blessed Sacrament, or at the devotion of the way of the Cross, or bow the head, when passing a Catholic church, in which the Blessed Sacrament is, or at hearing the holy Name of Jesus pronounced ; or, make the sign of the cross ; and the like.

7. Which is the best way of worshiping God ?

The best way of worshiping God is to hear Mass with devotion and unite our acts of worship to those which Jesus Christ offers up for us to his heavenly Father.

8. What means to believe in God ?

To believe in God means to believe firmly all that God teaches us through his Church, because only to her he has made known all that we must believe in order to be saved.

9. Which Perfections of God do we honor by believing in God ?

By believing in God, we honor his infinite Wisdom and Truthfulness.

10. What means to hope in God ?

To hope in God means to hope to receive from him :

1. The forgiveness of our sins ;
2. His grace to persevere in leading a truly Christian life until death ;
3. Heaven in the world to come.

11. Why must we hope to receive from God pardon of sins, final perseverance, and heaven ?

We must hope to receive from God pardon of sins, final perseverance, and heaven :

1. Because God is merciful and wishes to give us these graces ;
2. Because God is almighty and can give us these graces ;
3. Because Jesus Christ has merited these graces for us ;
4. Because God has solemnly promised to give these graces to all those who keep his commandments and who persevere in praying for these graces, and God is faithful in keeping his promises.

12. Which Perfections of God do we honor by hoping in God ?

By hoping in God, we honor his infinite Power, Mercy and Faithfulness.

13. What means to love God ?

To love God means to have no other desire in all we do than to please him, and to love our neighbor for his sake.

14. Which Perfections of God do we honor by loving God ?

By loving God, we honor his infinite Goodness and Liberality towards us.

15. How do we show that we believe and hope in God, and love him ?

We show that we believe and hope in God, and love him, when we make Acts of faith, hope and charity.

16. Say an act of faith, hope and charity.

AN ACT OF FAITH :

O my God, I firmly believe all the sacred truths which the Holy Catholic Church believes and teaches, because thou hast revealed them, who canst neither deceive nor be deceived.

AN ACT OF HOPE :

O my God, trusting in thy promises, because thou art powerful, merciful, and faithful, I hope to obtain the pardon of my sins, the assistance of thy grace, and life everlasting, through the merits of Jesus Christ, our Lord and Saviour.

AN ACT OF CHARITY :

O my God, because thou art so good, I love thee above all things, and my neighbor as myself.

17. When must we make acts of faith, hope, and charity ?

We must often make acts of faith, hope and charity, but especially when we are *tempted* against these virtues, and in the *hour of death*.

18. Why must we fear God ?

We must fear God, because he can cast soul and body into hell. (Matt. x. 28.)

19. Which Perfections of God do we honor by fearing God ?

By fearing God, we honor his infinite Knowledge, Holiness, and Justice.

20. What does God forbid by the first commandment ?

By the first commandment God forbids :

1. All sins against the worship or adoration of God ;
2. All sins against faith ;
3. All sins against hope ;
4. All sins against charity.

21. Which are the sins against the adoration of God ?

The sins against the adoration of God are : Idolatry, sacrilege, irreverence, simony, witchcraft, sorcery, superstition, spiritism, and attendance at false worship.

22. What is idolatry ?

Idolatry is to pay divine honor to a creature, to do which is a mortal sin.

23. What is sacrilege ?

Sacrilege is the profanation of things, persons, or places consecrated to God ; for instance, to receive a sacrament unworthily, to ill-treat a priest or religious, to desecrate a church or a sacred vessel, or to use sacred things for the purpose of committing sin.

Examples : Punishment of King Baltassar (Dan. v.) ; of Heliodorus (2 Mach. iii.)

24. What is understood by irreverence ?

By irreverence is understood ill-behavior in the church, or towards priests and religious, or sacred things ; for instance, to crucifixes and religious ceremonies, the Holy Scripture, the relics of the saints, sacred pictures, beads, etc.

25. What is simony ?

Simony is the buying or selling of anything spiritual or sacred for money or its equivalent, for example : a relic of a saint, to do which is a mortal sin.

26. What is witchcraft ?

Witchcraft is to try, with the help of the devil, to injure others in their person, or property.

27. What is sorcery ?

Sorcery is to try, with the help of the devil, to do wonderful things.

28. What is superstition ?

Superstition is to believe that some things or persons have a certain power which they cannot have, either by nature, or by the prayers of the Church, or from God.

29. Can you give some instances of superstition ?

We commit the sin of superstition, for instance, when we go to fortune-tellers and ask them to tell us our fortune by cutting cards, or by looking at our hands ; or when we ask those who use charms, or signs, or toss cups ; or when we pay attention to dreams, lucky days, vain and foolish signs and practices, in order to know hidden things, or to obtain luck or health. The sin is still greater when, for such a purpose, we use even holy names and blessed things.

30. Is such superstition a grievous sin ?

It is generally a mortal sin for him who practises such things, because he usually expects the assistance of the evil spirit, if not openly, at least secretly ; at all events, he places in idle, or delusive practices that confidence which he ought to place in God alone.

31. Is it also a mortal sin to ask fortune-tellers to tell your fortune, or to find out hidden things, or things to come ?

For the reason just given, it would be a mortal sin firmly to believe in such superstitious practices.

32. What should he do who doubts whether certain means for curing diseases or discovering certain things are lawful ?

He who doubts of the lawfulness of certain means for curing diseases or discovering certain things, should ask the advice of a priest.

33. What is spiritism or spiritualism ?

Spiritism is to believe that the spirits or souls of the dead communicate with men, by rapping and moving furniture, or by writing, or seeing, or speaking mediums.

34. Are those spirits thus communicating with men really the souls of the dead ?

No; they are all evil spirits; for these spirits often tell palpable lies, and communicate impious principles, which lead the devotees of spiritualism and its mediums to immorality. When in presence of some supernatural power they cannot manifest themselves through their mediums, and the manifestations through rapping, tipping, writing, or entranced mediums, have a baneful influence upon the followers of spiritualism.

35. What clearly follows from this ?

That those spirits are no holy spirits or angels, because holy spirits tell no lies, and do not communicate impious principles to men, nor do they cause any harm to them in body and mind.

36. What, then, are we to think of spiritualism ?

That spiritualism is nothing else than satanism, or

dealing with the devil; it is real necromancy, that is, the evocation of the dead.

37. What, then, are our modern spiritualists ?

Our modern spiritualists are real necromancers, real diviners, attempting, by means of evoking the dead, to divine secrets whether of the past or the future, unknown to the living.

38. Is spiritualism or necromancy a great sin ?

Holy Scripture tells us that necromancy or spiritualism is an abomination in the sight of God.

39. In what words has the Lord pronounced temporal and eternal woe upon this sort of dealing with the devil ?

In these words :

“Let there not be found among you,” says the Lord, “any one that consulteth soothsayers, or observeth dreams and omens; neither let there be any wizard, nor charmer, nor any one that consulteth pythonic spirits, or fortune-tellers, or that seeketh the truth from the dead, for the Lord abhorreth all these things.” “The soul that shall do these things, I shall set my face against that soul, and destroy it out of the midst of its people.” “A man or woman that hath a familiar spirit, or is a wizard, dying, let him die, they shall stone them, and their blood shall be upon them.” (Deut. xviii. 10-12; Leviticus xix. 20; and xx. 27.)

40. Is it wrong to be present, through curiosity, at the circles or meetings of spiritualists ?

To be present, through curiosity, at the circles or meetings of spiritualists is to give countenance to spiritism to do which even in the most casual manner, is a sin, and therefore no one is allowed, through curiosity, ever to be present at such circles, for they who enter the house of the devil, have every reason to fear that they will be deluded by his devices, and enslaved to his command.

41. What is attendance at false worship ?

Attendance at false worship is to be present at the religious worship of any non-Catholic sect.

42. Which are the sins against faith ?

The sins against faith are : Infidelity, heresy, apostasy, indifference to faith, and wilful doubt of any article of faith, all of which are mortal sins.

43. What is infidelity ?

Infidelity is the want of the true faith in an unbaptized person.

44. What is heresy ?

Heresy is the obstinate clinging of a baptized person to error in opposition to a truth taught by the Catholic Church as revealed by God.

45. What is apostasy ?

Apostasy is a formal renunciation of the Catholic faith.

46. What is indifference to faith ?

Indifference to faith is, not to care for any religion or to consider all religions equally good ; or to neglect to attend religious instruction when one stands in need of being instructed.

47. Which are the sins against hope ?

The sins against hope are : Despair and presumption.

48. What is despair ?

Despair is the loss of all hope in God's goodness and mercy.

49. What is presumption ?

Presumption is a rash and foolish confidence of salvation, without endeavoring to live up to the faith and the commandments of God.

50. May we confidently hope to obtain from God life everlasting and yet have some fear of being lost ?

We have every reason to hope confidently that God will give us all the graces necessary for salvation, provided we duly ask for them ; but, at the same time, we may, and ought to have a wholesome fear that, through our own culpable failure in not faithfully corresponding to these graces, we may eventually be lost. St. Paul himself trembled lest he would become a castaway.

51. Which are the sins against charity ?

The sins against charity are : All mortal sins in general ; but in particular :

1. Indifference and aversion to God and divine things ;
2. Hatred of, and repugnance to him and his paternal dispensations.

§ 3. The Veneration and Invocation of the Saints.

1. Do we adore the saints ?

We are far from adoring the saints ; we merely honor them as the friends of God.

2. Do we build and consecrate churches to the saints ?

We build and consecrate churches only to God, although under the invocation of the saints.

3. Do we offer the Sacrifice of the Mass to the saints ?

The priest offers the sacrifice of the Mass only to God, although he makes a commemoration of the saints.

4. Do we believe that the saints of themselves can obtain graces for us ?

No ; we believe that the saints can obtain graces for

us by their prayers—Jesus having already merited those graces for us by his Passion and Death.

5. But does it not seem that, by invoking the saints, we abandon God ?

By praying to the saints we no more abandon God than when we beg the prayers of the living.

6. But at least is it not, in some measure, lessening the merits of Jesus Christ, to beg the intercession of the saints ?

It is no more lessening the merits of Jesus Christ to beg the prayers of the saints, than it is to beg the prayers of men on earth.

7. But when we pray to the saints, do we not place confidence in creatures ?

When we pray to the saints, we place no more confidence in creatures than we do when we recommend ourselves to the prayers of men.

8. Is it, then, wrong for any one to say that Catholics, by praying to the saints, substitute them for Jesus Christ ?

The idea that Catholics, by praying to the saints, put them in the place of Jesus Christ is utterly false, because Catholics do not ask the saints to grant them any graces, but to obtain them from God ; for, when praying to God we never say to him as we say to the saints, “ Pray for us,” but, “ Grant us,” “ Hear us,” “ Have mercy on us.”

9. Is there any saint in heaven, in whose prayers we have more confidence than in those of all the other saints ?

We have greater confidence in the prayers of the Blessed Virgin Mary, and we love and honor her more than all the other saints, because, as Mother of God, she is placed in dignity above all the saints and angels, and has greater power with her Son Jesus Christ, than all the other saints

united to obtain for us all kinds of spiritual and temporal blessings, and therefore we call her *Our Life, Our Sweetness, and Our Hope*.

10. Why do we say that we do not substitute the saints for Jesus Christ when we pray to them ?

When we pray to the saints, we do not substitute them for Jesus Christ, because we know very well that it is not the saints, but only Jesus Christ who has merited the graces for which we ask.

11. Are, then, the merits of the saints of no avail to us ?

The merits of the saints certainly are of great service to us, for their prayers for us are so much the more powerful as their merits are more pleasing in the sight of God.

12. What place, then, do we wish the saints to take when we pray to them ?

When we pray to the saints, we wish them to take our own place ; for we entreat them to pray for us, in order that we may the more readily obtain what we ask for.

13. Is there any benefit to be derived from invoking the saints ?

If the prayers of the living are of benefit to us, it is evident that the prayers of the saints must also be extremely beneficial.

14. How do we know that the prayers of the living are beneficial to us ?

That the prayers of the living are of benefit to us, is clear from what God said to the friends of Job :

“Go to my servant Job,—and he shall pray for you, that folly be not imputed to you.” (Job xlii. 8.)

It is also clear from what St. Paul writes :

“Brethren, pray for us.” (1 Thess. v. 25.) “Pray for me that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the Gospel.” (Ephes. vi. 19.)

15. What do we learn from these words of Holy Writ ?

From these words of Holy Writ, we learn that it is pleasing to God to see us have recourse to the intercession of the saints, and that he is ever ready to hear their prayers.

16. From what else do we know that it is pleasing to God to seek his graces through his saints ?

How pleasing it is to God to seek his graces through his saints, is clear from the many wonderful favors, spiritual and corporal, which he has granted, and still does grant to those who ask them through the intercession of his saints, and especially through that of his holy Mother.

17. Was the invocation of the saints an ancient practice in the Church ?

That the invocation of the saints was an ancient practice in the Church we know from the writing of the Fathers of the Church ; for instance, St. Basil in his sermon on the forty martyrs, says :

“If any one is afflicted, let him pray to these holy martyrs, in order that he may be relieved.”

18. What says St. John Chrysostom ?

St. John Chrysostom says : “Even he that is clad in purple, comes to the tombs of the saints to implore their intercession before the Lord.” (Vol. 66, ad pop. Ant.)

19. What says St. Gregory of Nyssa in his panegyric on the Martyr Theodorus ?

St. Gregory of Nyssa says : “We stand in need of

many graces; be thou our intercessor, and pray to the Lord for our country."

20. What says St. Augustine?

St. Augustine says: "We do not offer our prayers *for* the martyrs, but we recommend ourselves to their prayers." (Tract 84, in Joan.)

21. What follows from all that has just been said?

From what the Fathers of the Church say on the invocation of the saints, it follows that the invocation of the saints is a good and salutary practice, since all who have been most eminent in learning and in sanctity have both taught and practised it.

22. Do the saints know when we pray to them?

If the angels are aware of the good works of men, without doubt the saints enjoy the same knowledge.

23. How do we know that the good works of men are known to the angels?

That the good works of men are known to the angels, we know from these words of Christ: "There shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just." (Luke xv. 7.)

24. In what way may the saints learn when we are praying to them?

Either God himself or our guardian angel makes it known to them, or they see it in God as we see in a mirror what is passing around us.

25. Of what use are pictures and images?

Pictures and images serve to decorate the churches, to remind us of the saints and their virtues, to instruct the ignorant, and to excite devotion.

26. But does not God say, "Thou shalt not make to thyself a graven thing" ?

God does not forbid the making, but the adoring, of images.

"Thou shalt not make to thyself a graven thing, to adore it." (Levit. xxvi. 1.)

27. Do we adore images ?

We never adore images nor do we seek any grace or help from them, nor do we believe that there is any virtue or power in them.

28. If images have no virtue in themselves, what is meant by miraculous images ?

It is not to be supposed that images, which are senseless and lifeless things, can work miracles ; but God sometimes grants special graces to those who pray with fervor before certain images.

29. What honor is paid to images ?

We bow our heads, or kneel before images, to adore Jesus Christ, and show our reverence for the saints who are represented by these images.

30. Is it improper to have images on the altar ?

No ; for Solomon placed two Cherubim upon the Ark of the Covenant, by the order of God himself.

31. Is it not improper to kneel before images ?

Josue knelt down before the Ark of the Covenant—there is no impropriety in doing the same before images.

32. Is there any benefit to be derived from pilgrimages ?

When pilgrimages are made in a spirit of true devotion, they are of great benefit.

33. But what use is there in pilgrimages ? Is not God everywhere ?

God, of course, is everywhere ; but we know that he

has been pleased to bestow many graces and benefits in certain places, and therefore we feel ourselves animated to pray there with greater fervor and confidence.

34. To perform a pilgrimage is to do something that God does not command. Now, how can this give glory to God ?

God may be more glorified by actions which he does not command, and which are performed of our own accord, without any compulsion.

35. Give an instance of this.

David is related to have thrown away some cold water when he was burning with thirst, and this action, though not obligatory, glorified God.

36. Can you give another example ?

The Blessed Virgin took the vow of chastity—and this act, which was voluntary did certainly glorify God.

37. Is there any instance recorded in Scripture, of one leaving home to go to some distant place in order to pray ?

Yes, Elcana and Anne went every year to Silo, there to offer their prayers ; and Jesus and Mary went every year to Jerusalem to pray in the temple.

38. What abuses are to be avoided in making pilgrimages ?

We should not make pilgrimages through a spirit of curiosity ; we should not make them in the company of dangerous or suspicious companions ; we should not for their sake neglect other more important duties, which may require us to be at home.

39. In what manner do we honor the relics of saints ?

We honor the relics of saints as precious remains, which recall to our mind their great sanctity ; or we honor them as precious tokens which increase the confidence we have in the intercession of the saints.

40. Did the first Christians honor relics ?

The first Christians honored the relics of saints and from them we have learned the practice of venerating the relics of the saints.

41. What says St. Augustine, writing to Quintian ?

St. Augustine writes to Quintian: "I send you the relics of St. Stephen, martyr, which you will honor as it is proper." (Epist. 103.)

42. Do relics possess any hidden virtue ?

Relics possess no hidden virtue ; but God often grants through them great favors.

43. Can you quote an instance of this from Scripture ?

It is related in the Fourth Book of Kings, that a dead man being cast into the tomb of the prophet Eliseus, was restored to life as soon as he touched the bones of the prophet.

44. Mention another instance taken from the New Testament.

A woman was cured by touching the garment of our Saviour. (Matt. ix. 20.)

45. Are there not other instances recorded in the Acts of the Apostles ?

Yes, many persons are there recorded to have been cured by the shadow of St. Peter, and by touching the handkerchiefs of St. Paul. (Chap. i. 15, and xix. 12.)

46. Is it allowed to wear relics of the saints, and blessed articles of devotion ?

It is allowed to wear relics of the saints, and blessed articles of devotion, provided we place confidence, not in them, but in God, or in the intercession of the saints, or in the prayers and blessings of the Church.

THE SECOND COMMANDMENT.

1. Which is the second commandment ?

The second commandment is :

“Thou shalt not take the name of the Lord thy God in vain.”

2. What does God command when he says, “Thou shalt not take the name of the Lord thy God in vain” ?

When God says, “Thou shalt not take the name of the Lord thy God in vain,” he commands us :

1. To speak with reverence of him, of his saints and persons consecrated to him, of religion, its practices and ceremonies, and of all sacred things ;
2. To keep our lawful oaths and vows.

3. What is an oath ?

An oath is to call God or anything sacred to witness that what we say is true, or that we will do something, or fulfil the promise which we make ; for example, to swear on the Bible, or—By the name of God, or the Holy Name—By Heaven—On my soul—So help me God.

4. When is an oath lawful ?

An oath is lawful when it is necessary to take it for a just cause.

5. What is a vow ?

A vow is a deliberate promise made to God, binding, under pain of sin, to do something pleasing to him which we are not obliged to do.

6. Are we bound to keep our vows ?

Yes, we are bound to keep our vows ; for it would be a mortal sin to break a vow in a grave matter. But it.

is only a venial sin to break a vow in a small matter ; for instance, a vow to say the Hail Mary ; or to break a vow even in an important matter is but a venial sin, if we bound ourselves only under pain of a venial sin.

“ If thou hast vowed anything to God, delay not to pay it. It is much better not to vow, than, after a vow, not to perform the things promised.” (Eccles. v. 3, 4.)

7. What should we do before making a vow ?

Before making a vow, it is advisable to ask the advice of our confessor or some prudent priest.

8. What is forbidden by the second commandment ?

The second commandment forbids all profanation of the holy name of God and our Redeemer, Jesus Christ.

9. How is the name of God and of Jesus profaned ?

The name of God and of Jesus is profaned :

1. By pronouncing it irreverently ;
2. By ridiculing religion ;
3. By blaspheming ;
4. By sinful swearing and by cursing ;
5. By breaking our vows.

10. When is God's name irreverently pronounced ?

God's name is pronounced irreverently, when it is pronounced in jest or in anger, or in any other careless manner, to do which is a venial sin.

11. What is to ridicule religion ?

To ridicule religion, is to scoff at religion, or at the ceremonies of the Church, or anything sacred, to do which is a great sin.

12. Is it a sin to say : ‘ Good God ! ’ or, ‘ O Lord ! ’ ?

To say habitually and without respect, ‘ Good God ! ’ or ‘ O Lord ! ’ is a venial sin.

13. What is blasphemy ?

Blasphemy is any word or speech, insulting to God, or to the saints or to sacred things ; for example, to say God is cruel or unjust, or takes no care of us—to express the wish that there was no God—to say the sacraments are of no use, the Holy Scriptures contain lies, or to damn anything sacred.

14. Is blasphemy a great sin ?

It is a mortal sin to utter these and like blasphemies, if one knows the evil of what he is saying, and that it is an injury to God.

15. What is sinful swearing ?

Sinful swearing is :

1. To swear falsely or in doubt ;
2. To swear, or induce others to swear, without necessity, to do which is a venial sin ;
3. To swear to do what is evil, or not to do what is good, to do which is a mortal sin and such an oath must never be kept ;
4. To swear and not to keep our oath, although we are able to keep it, to do which is a mortal sin.

“Thou shalt swear in truth, and in judgment, and in justice.” (Jerem. iv. 2.)

16. What is to swear falsely or in doubt ?

To swear falsely or in doubt is to assert, under oath :

1. What we know to be untrue ;
2. What we do not know for certain to be true ;
3. To promise under oath what we do not intend to keep ; each of these oaths is a mortal sin.

“The curse of the Lord shall come to the house of him that sweareth falsely by my name, and it shall remain in the midst of his house, and shall consume it.” (Zach. v. 4.)

17. Is it wrong for one to say in conversation: Faith—On my life—On my conscience—True as I stand here—True as Gospel; or to say in talking: I swear—God’s truth—God knows—I declare to God?

To say such words is commonly a venial sin, but not an oath, unless God is called to witness the truth.

18. Is it a very bad thing to have the habit of taking oaths in conversation?

To have the habit of taking oaths in conversation is a bad thing, and a most decided mark of vulgarity.

19. What is meant by cursing?

Cursing means, to wish evil either to ourselves, or to our neighbor, or to any of God’s creatures, whereby the name of God is frequently dishonored.

“A man that sweareth much shall be filled with iniquity; and a scourge shall not depart from his house.” (Ecclus. xxiii. 12.)

20. Is every curse a great sin?

Curses—that people may die, never stir, or about the devil, or hell, or ‘bad luck to you,’ if not said from the heart, are venial sins; but, if they are said from the heart, and really some grievous harm to a person is meant, then they are mortal sins.

21. If a person repents of the habit of saying a bad word, and it slips out of his mouth against his will, is such a word also a sin?

A bad word that slips out of one’s mouth against one’s will, is no sin; but when this happens he must do his best to correct himself.

THE THIRD COMMANDMENT.

1. Which is the third commandment ?

The third commandment is :

“Remember that thou keep holy the Sabbath day.”

2. What does God command when he says : “Remember thou keep holy the Sabbath day” ?

When God says : “Remember thou keep holy the Sabbath day,” he commands us to keep the Lord’s day holy.

3. Which is the Lord’s day ?

In the Old Law, the Lord’s day was the seventh day of the week, or the Sabbath-day ; in the New Law, it is the first day of the week, or the Sunday.

4. Who changed the Lord’s day from the Sabbath-day to Sunday ?

The Apostles changed the Sabbath-day to Sunday :

1. To distinguish the worship of the Christians from that of the Jews ;

2. Because Jesus Christ rose from the dead, and sent the Holy Ghost, on a Sunday.

5. How are we to keep the Sunday holy ?

We are to keep the Sunday holy by resting from servile works, and hearing Mass, and attending, if possible, other devotions in the church.

6. Why are we commanded to rest from servile work ?

We are commanded to rest from servile work in order that we may have time for prayer, receiving the sacraments, hearing instructions and reading good books.

7. Which works are servile and forbidden ?

Servile works that are forbidden, are all those works

which are commonly performed by servants, day-laborers, and tradesmen.

8. Is it servile work to write, or teach, or draw, or sing, or travel ?

To write, to teach, to draw, to sing, or to travel, are no servile works, because works by which the mind is principally exerted, are not numbered amongst the servile works.

9. Is it a sin to be paid for this kind of work ?

If a person does on Sunday what is not servile work, it is not a sin to be paid for it.

10. When is it lawful to do servile work on Sunday ?

It is lawful to do servile work on Sunday :

1. When the pastors of the Church, for weighty reasons, give a dispensation ;
2. As often as the honor of God, the good of our neighbor, or grave necessity requires it ; as, for instance :
 1. In case of certain works which cannot be interrupted without great inconvenience, such as the work of certain manufactories ;
 2. If a person has not food enough for the day ;
 3. In case of a funeral and the like ;
 4. Poor people who have no other time are allowed to wash and mend their clothes ;
 5. Servants may do household work, cooking, etc. ;
 6. If it becomes necessary to avoid a great loss—for example, if a farmer's hay or corn, or fruit is in danger of being destroyed or much injured by the weather ;

7. In buying, or selling, if there is any custom permitted by the Bishop ;

8. It is allowed to sell things on Sunday which are necessary, as medicines, food, etc.

11. Is it a venial or mortal sin to work on Sundays without necessity ?

It is a mortal sin to work without necessity, for a considerable time, but it is only a venial sin to work for a short time on Sundays.

12. Are those only guilty who themselves do forbidden work ?

Not only those are guilty who themselves do forbidden work, but also all those are guilty and even more so, who without necessity cause or allow their inferiors, as servants, day-laborers, or tradesmen, to work on Sunday ; for God says :

“ That thy man-servant and thy maid-servant may rest, even as thyself.”
(Deut. v. 14.)

13. Who is bound under pain of mortal sin to hear Mass on Sunday ?

Every Catholic from the age of seven is bound to hear Mass on Sundays, unless lawfully excused.

14. Who are lawfully excused from hearing Mass ?

From hearing Mass are excused :

1. Those who are sick, or so weak that it is dangerous for them to go to church ;

2. Those who have the care of the sick, if they cannot conveniently leave them ;

3. Servants who cannot leave the house without very great inconvenience ;

4. Those who must stay at home in order to cook, or mind children, take care of cattle, etc. ;

5. Children are excused if hindered by their parents, or wives by their husbands ;
6. Soldiers, people in prison and work-houses, if they cannot go to Mass ;
7. Those who are on a journey, and cannot interrupt it without great inconvenience ;
8. Those who cannot go to Mass without exposing themselves to the danger of some great temporal or spiritual evil ;
9. Those who live far from a church, especially if they are weak, or the weather is bad.

15. What should servants and other people do when engaged in the service of masters who seldom or never let them go to Mass and the Sacraments ?

Those who are engaged in the service of masters who seldom or never let them go to Mass and the Sacraments, are not bound to leave them immediately if they cannot easily find another situation, but they should try their best to get another place where they can comply with their Christian duties.

16. Is it a sin wilfully to lose any part of a Mass of obligation ?

If a person through his own fault loses much of the Mass on Sundays or on days of obligation, he commits a mortal sin, unless he knows that he can hear another Mass, and really hears it.

17. Is the Sunday profaned only by servile work and staying away from Mass ?

The Sunday is also profaned by debauchery, intemperance, and extravagant games, sports, and amusements, which make of the Lord's day a day of revelry and public scandal.

17. What should make every one afraid of profaning the Sunday?
 What should make every one afraid of profaning the Sunday, are :

1. The temporal and eternal punishments with which God threatens those who break the Sabbath ;
2. The reflection that it is unpardonable heedlessness not to give even so much as one day to the care of our immortal soul, after the body has been taken care of for six days ;
3. The thought that the observance of the Sunday is a public profession of Christian faith, and that, therefore, by profaning the Lord's day we bring disgrace on our holy religion, and give great scandal to our fellow-Christians.

"They grievously violated my Sabbaths; I said, therefore, that I would pour out my indignation upon them, and would consume them."
 (Ezech. xx. 13.)

THE FOURTH COMMANDMENT.

1. Which is the fourth commandment ?

The fourth commandment is :

"Honor thy father and thy mother."

2. What does God command when he says : "Honor thy father and thy mother" ?

When God says : "Honor thy father and thy mother,"

* On Sundays and holy-days of obligation, good Catholics are accustomed to hear also the word of God, in sermons and Christian instructions, and to attend the afternoon services in the Church. If it is impossible for them to hear Mass, they perform other devotions instead ; and if they cannot hear the word of God, they read the Lives of the Saints, or books explaining the Christian doctrine.

he commands us to love, honor, and obey our parents and superiors, in all that is not sinful.

3. Why must children love, honor and obey their parents ?

Children must love, honor, and obey their parents because, next to God, their parents are their greatest benefactors, and hold for them the place of God, from whom parents have power to direct, instruct and correct their children.

4. When do children show their love for their parents ?

Children show their love for their parents :

1. When they are grateful to them, and wish them well from their heart ;
2. When they endeavor to make them happy by their good conduct ;
3. When they help them in their necessities, and take care of them in their old age as well as they are able ;
4. When they bear with their faults and weaknesses.

5. How should children honor their parents ?

Children should honor their parents by always showing them great respect in word and deed.

6. How should children obey their parents ?

Children should obey their parents cheerfully in all things not sinful, and readily follow their advice, and willingly receive their corrections.

7. What blessings has God promised to good children ?

To good children God has promised his protection in this life and eternal happiness in the next.

“Honor thy father and thy mother, which is the first commandment with a promise; that it may be well with thee, and thou mayest be long-lived upon earth.” (Eph. vi. 2, 3.)

Examples: Sem; Isaac; Samuel; young Tobias.

8. When do children sin against the love they owe to their parents ?

Children sin against the love which they owe to their parents :

1. When they wish, or do them evil ;
2. When, by their bad behavior, they give them trouble, and bring disgrace upon them, or otherwise give them great sorrow, or put them into a passion ;
3. When they do not help them in their sickness, or poverty, or old age ;
4. When they do not bear with their failings ;
5. When they do not pray for their parents, whether living or dead.

9. When do children sin against the honor and respect they owe to their parents ?

Children sin against the honor which they owe to their parents :

1. When, in their heart, they despise them, or disregard them, as they do when they look sullen and give disrespectful answers, or threaten or scold them, and cast up their faults to them, or do not speak to them through pride ;
2. When they speak ill of them ;
3. When they treat them harshly, as they do when they marry secretly, strike them, or mock them, or the like, through spite and contempt, or in their hearing curse them or call them very bad names, such as fools, beasts, drunkards, to do which is a mortal sin.

10. When do children sin against the obedience they owe to their parents ?

Children sin against the obedience which they owe to their parents, when they obey badly, or do not at all, or do not willingly listen to their admonitions, and offer resistance to their corrections.

11. When is it very bad for children to disobey their parents ?

It is very bad for children to disobey their parents in an important matter, such as going out at night, or into bad company, or to dancing-houses and the like, or playing about in the streets with any one they meet, or leaving their parents.

12. What should a child do if he knows that his brothers or sisters go into bad company, or do other bad things ?

A child who knows that his brothers or sisters do bad things, should speak to his parents about their conduct.

13. What should children do if their parents set them a bad example ?

If parents set a bad example, children must not follow their bad example, but pray for their conversion.

14. What punishments will fall upon bad children ?

The punishments that will fall upon bad children who do not keep the fourth commandment, are :

1. The curse of God, shame and disgrace in this life ;
2. Eternal damnation in the next.

“Cursed be he that honoreth not his father and mother ; and all the people shall say : Amen.” (Deut. xxvii. 16.) “He that striketh his father or mother shall be put to death ; he that curseth his father or mother shall die the death.” (Exod. xxi. 15-17.)

Examples: Cham ; Absalom ; the sons of Heli, the high-priest.

15. What other superiors besides our parents must we love, honor and obey ?

We should also love, honor and obey our guardians,

tutors, teachers, employers, masters and mistresses, and all our spiritual and temporal superiors.

“Be subject to your masters with all fear, not only to the good and gentle, but also to the forward.” (1 Pet. ii. 18.)

16. What is our duty towards these superiors ?

Our duty towards these superiors is to consider them as the representatives and assistants of our parents, and therefore, our duty towards them is like that which children owe to their parents.

“He that resisteth the higher powers, resisteth the ordinance of God; and they that resist, purchase to themselves damnation.” (Rom. xiii. 1, 2.)

Examples: Core, Dathan and Abiron, swallowed up by the earth. (Numb. xvi.)

17. What are the duties of servants to their masters and mistresses ?

The duties of servants to their masters and mistresses, are: For God’s sake, to show them love, respect, obedience and faithfulness.

18. How do servants sin against their masters and mistresses ?

Servants sin against their masters and mistresses :

1. By disobedience ;
2. By laziness, by pilfering dainties, and by wasting and embezzling their goods ;
3. By slander, detraction, and tale-bearing, and most of all, by teaching evil to the children, by seducing them, and by assisting them to do evil, or by conniving at it.

19. What are our duties towards our spiritual superiors ?

Our duties towards our spiritual superiors are :

1. To love and respect them as the representatives of God, and as our spiritual fathers ;
2. To submit to their ordinances ;

3. To pray for them, and provide for their support in the manner established by law and custom.

20. When do we sin against our spiritual superiors ?

We sin against our spiritual superiors :

1. When by word or deed we fail in reverence due to them, or when, by speaking ill of them we lower their character ;
2. When we oppose them, and thereby may be the cause of schism and scandal ;
3. When, contrary to our duty, we refuse to contribute towards their support, and to provide for the Divine service and the good of religion.

21. Why are temporal rulers or civil magistrates necessary ?

Temporal rulers or civil magistrates are necessary for the administration of justice and the maintenance of public order.*

* Man was created by God to live in domestic as well as in civil society. It is only in society that his bodily wants are supplied. It is only in society that his mental faculties are developed. In society, he learns language, arts, science, commerce, religion. It is only in society that he can reach that perfection for which he was created. Now, no one can live in society without observing certain general principles or laws of justice and morality, which God engraved on the hearts of men from the very beginning. These principles of justice and morality constitute what is called the *Natural Law*. From these principles of the natural law, sound practical reason draws certain precepts which thus become human law. According to natural law, for instance, every one who violates the laws ought to be punished. From this principle is derived a human law, which prescribes and determines the mode and manner of punishment either by imprisonment, hard labor, or death.

Human law is absolutely necessary for the administration of justice, and the maintenance of public order. A virtuous man, says Aristotle, is the best of creatures ; but if man is not directed by virtue, he is the

22. If the temporal rulers are legally elected, have they the power of ruling from the people ?

1. " Temporal rulers legally elected," says Leo XIII., " have their power of ruling immediately only from God ; for, the exercise of this power involves such acts as can be permitted only by God ; for instance, the taking of human life as a punishment for crimes committed. Only God, not the people, can and has granted such power to sovereigns.
2. The safety of the State and of the public good require that rulers should be able to compel the citizens to obedience, so that to disobey is for them a sin in the sight of God. But no man has in, or of himself, the power to force the free-will of others under pain of sin. Only God has this power, and it is therefore not from the people, but from God that civil rulers have this power and are to exercise it so, as having received it from God.

most ferocious and most wicked of all brute beasts. What then can restrain that ferocious animal, so regardless of the eternal and natural law, except the fear of corporal punishment inflicted by human law? Now, as sound practical reason draws from the natural law certain human precepts, so it also dictates and persuades men of the necessity of having rulers who govern the wills of individuals in such a manner as to make, as it were, but one will out of many, by forcing them to live up to the divine and human laws of justice and morality, established for the common good of society.

Now, since God is the author of practical reason, it is he, who, through it, declares that there should be some to rule the multitude and that, consequently, *he gives* them the civil power of governing. "If we were all equal in dignity and power," says St. Isidore, "peace

23. What does Holy Scripture say on the source of human power ?

Holy Scripture tells us that the source of human power is only in God.

“By me kings reign. . . . By me princes rule, and the mighty decree justice.” (Prov. viii. 5, 6.) “Give ear, you that rule the people. . . . for power is given you of the Lord, and strength by the most High.” (Wisd. vi. 3, 4.) “Over every nation he (God) has placed a ruler.” (Wisd. xvii. 14.)

24. What did Jesus Christ answer the Roman governor, who said that he had power of releasing and condemning him ?

To the Roman governor Jesus Christ said :

“Thou shouldst not have any power against me, unless it were given thee from above.” (John xix. 11.)

25. Why, then, are we bound to obey our temporal rulers ?

We must obey our temporal rulers, because they have their power of ruling and commanding from God. Hence, St. Paul gives, in his Epistle to the Romans (chap. xiii.) eight weighty reasons why obedience and reverence are due to higher powers, and tells us that he who resisteth these powers, purchases to himself damnation.

26. Is obedience also due to wicked rulers ?

God gives happiness in the kingdom of heaven only to the pious rulers ; but on earth he gives kingly power to the pious as well as to the impious, as it may please him.

could hardly exist among us, and perpetual dissension would everywhere prevail. If kingdoms and sovereignties are established among men ; if some command and others obey ; if men are not whirled about here and there, like the billows of an angry sea, it is to the wise dispensation of Providence that we are indebted. Even in the brute creation we remark due subordination, some commanding and others obeying. Wild animals of the forest acknowledge a chief or leader. The bees have their queen and are ruled by her. Even in the individual man there is subordination - the head ruling and the hands and feet executing its orders. Must we not then avow that all sovereignty comes from God ?

“ He gave power,” says St. Augustine, “ to the most benign emperors—theVespasians, father and son. He gave it also to the cruel Domitian. He who gave it to the Christian Constantine, gave it also to Julian the apostate. He gives it to cruel and impious rulers, such as Nero, when he judges that human affairs deserve such a ruler.” (The City of God. Book V. chap. 21.)

27. When is it not lawful to obey parents, superiors and temporal rulers ?

The one only reason we have for not obeying parents superiors and temporal rulers is when they demand of us anything that is evidently contrary to the law of God. In this case, we must say with the Apostles :

“ We ought to obey God rather than men.” (Acts v. 29.)

28. May we sometimes obey unjust laws ?

For very grievous reasons we may obey those unjust laws which do not force us to do what is sinful, but other things that are not conformable to common justice ; for instance, to pay taxes for the education of children in public schools. Such wrongs Catholics have suffered and patiently borne from the beginning, especially also in our century, in Prussia, Italy, France, and other countries.

29. What, then, are we to think when certain people say, that all power comes from the people ; that each individual has given up something of his rights, and that, voluntarily, every person has put himself into the power of that man, in whose person the whole of those rights had been centred, and that, consequently, he who exercises these rights in the State, does so not as his own, but as delegated to him by the people, and that, by this rule, it can be revoked by the will of the very people by whom it was delegated ?

“ Such an alleged agreement,” says Pope Leo XIII., “ is openly a falsehood and a fiction, and has no authority

to confer on political rulers so great a power, dignity and firmness as the safety of the State and the common good of the citizens require. By such impious doctrine, the members of secret societies try to subvert all governments and society itself. For an unwillingness to attribute the right of ruling to God as the author thereof is no less than a willingness to blot out the greatest splendor of political power, and to destroy its force. From such perverse doctrine have risen communism, socialism, hideous deformities of the civil society of men, and almost its ruin." (Encycl. 29 June, 1881.)

30. As the civil rulers in the United States are elected by the people, for which candidate should every citizen vote ?

Every citizen should vote for such a candidate, as, for good reasons, he believes will conscientiously keep up and protect justice, peace, property, virtue and religion, and punish injustice, all violation of right, all wrongs caused to citizens not only in their temporal goods, but also in those of their souls, by public scandals, by the corruption of mind, heart, principles and morals.

31. Is it right for a Catholic not to vote in the elections of presidents, governors, and other civil magistrates ?

"If Catholics are idle in such public affairs," says Leo XIII., "the reins of power will easily be gained by persons whose opinions can surely afford little prospect of welfare. Hence, Catholics have just reason to enter into political life ; for they do not enter it, nor ought they to enter it, for the purpose of sanctioning what, in our times, is vicious in the character of public affairs ; but for the purpose of turning this very character as far as possible into honest and genuine public profit, having in mind the pur-

pose of introducing the wholesome life-blood of Catholic wisdom and virtue into the whole system of the State. The action of Catholics in the first ages was not different from this. For the habits and tendencies of the pagans were as far as possible removed from the habits and tendencies of the Gospel; yet Christians could be beheld incorrupt in the midst of superstitions, and with courage and constancy ever penetrating wherever a way was open. A model of fidelity to princes, obedient as far as was not sinful to the laws, they cast about them the splendor of sanctity in every direction: they sought to be of aid to their brethren, to call others to the wisdom of Christ, while prepared with fortitude to withdraw and even die when unable to retain without sin, honors, magistracy, power. In this way they bore Christianity speedily into private houses, into the camp, the court and the very palace. "We are of yesterday, and we have filled all your lines, your cities, your islands, your towns, your municipal bodies, your councils, your camps, your tribes, your decuries, the palace, the senate, the forum." And thus when it became lawful to make public profession of the Gospel, Christianity was not an infant crying in the cradle but grown up and firmly established in a great part of the governments.

"It is suitable to these times to recall these examples of our forefathers. All Catholics who are worthy of the name must, first of all, be and wish to appear most affectionate children of the Church; reject unhesitatingly whatever is inconsistent with that encomium; use popular institutions, as far as virtue permits, for the protection of truth and justice; see that the liberty of action

does not pass beyond the bounds fixed by the laws of nature and of God ; work to the end that every State be made conformable to the Christian model we have described." (Encycl. 1 Nov. 1885.)

32. For which kind of government does the Church show any preference ?

The Church has no preference for any form of government in particular : " For, there is no reason," says Pope Leo XIII., " why the Church should not approve of the chief power being held by one man or more, provided only it be just, and that it tend to the common welfare." (Encycl. 29 June, 1881.)

The Catholic Church has lived with the Venetian Aristocracy, with the Swiss Democracy, with the mixed Aristocracy and Democracy of Genoa, with the British and the United States Constitutions, and with many absolute Monarchies.

33. What do we answer those who assert that the Catholic Church is the enemy of governments ?

To this calumnious assertion we answer that the Catholic Church is the best friend of every just government :

1. Because her doctrine of the civil power gives to civil rulers a majesty and dignity which are able to preserve and increase the life and peace of nations and to secure the personal safety of the rulers themselves ;
2. Because she believes most firmly and teaches emphatically, that every ruler legally elected, is the minister of God and holds from him the power of governing ; no matter, whether he be good or bad, Christian or pagan, Catholic or Protestant ; no

matter whether his sentiments towards us are most unfriendly, he is entitled to our obedience and reverence, for personal enmity and hostility do not afford a just cause to release us from the duty of submission to his authority. (Leo XIII.)

34. What are our duties towards our civil magistrates ?

Our duties towards our civil magistrates are :

1. To show to our civil magistrates respect, fidelity, and conscientious obedience ;
2. To assist our country in its necessities and dangers, and even to sacrifice our property and life for its defence against all its enemies.

35. How do we sin against our temporal rulers ?

We sin against our temporal rulers :

1. By hatred and contempt ;
2. By reviling and cursing them ;
3. By refusing to pay the taxes justly imposed ;
4. By resistance and rebellion, or conspiracy against our sovereign and country.

36. How should young people behave toward the aged ?

Young people should treat the aged respectfully, listen to their good advice, and, as far as possible, lighten the burden of their old age.

DUTIES OF PARENTS, MASTERS AND SUPERIORS.

1. Did God give the fourth commandment only for children ?

God gave the fourth commandment not only for children, but also for parents, masters and mistresses, civil magistrates and temporal rulers.

2. What is the most sacred duty of parents towards their children ?

The most sacred duty of parents towards their children is, to bring up their children for God and for heaven. Therefore they must not delay having them baptized in the Catholic Church. They must teach them, when very young, and make them say their prayers. When their children are seven years old, parents must make them go to Confession, to Mass, to catechism, or Sunday-school. They must not let their children say bad words or go into bad company, or keep dangerous company with persons of the other sex, or play about in the streets. They must correct them for their faults, and not keep in the house bad or irreligious books or pamphlets or story-papers and the like.

3. What other duty have parents towards their children?

It is also a duty of parents to see to the temporal welfare of their children.

4. How do parents sin against the love they owe their children for their spiritual welfare?

Parents sin against the love for the spiritual welfare of their children :

1. When they show hatred and cruelty towards them, beat them too much, or without cause, or in a passion ;
2. When they curse them and set them a bad example ;
3. When they show too much love and fondness for any particular one of them, or let them have their own way ;

4. When they neglect to instruct them, or to have them instructed in their religion ;
5. When they let children of both sexes sleep together ;
6. When they send them to schools forbidden by Bishops and parish priests ;
7. When they hinder their children from following the vocation which God gives them to become priests or nuns, or hinder, without just reason, their marriage, or force them to marry, to do which is a mortal sin ;
8. When they do not prevent them from contracting mixed marriages ;
9. When they neglect to correct children for their faults.

“Withhold not correction from a child; for, if thou strike him with the rod, he shall not die, and thou shalt deliver his soul from hell.” (Prov. xxiii. 13, 14.)

5. How do parents sin against the care they must take of the temporal welfare of their children?

Parents sin against the care of the temporal welfare of their children :

1. When they do not take proper care of them before and after their birth ;
2. When they unjustly deprive a child of his inheritance ;
3. When they send them out to beg, instead of bringing them up to some trade or employment ;
4. When they inconsiderately squander their property and take no proper care of the food, clothing, or health of their children. . . .

5. When they abandon their children, which is a great sin for parents.

6. What are the duties of masters and mistresses towards their servants ?

The duties of masters and mistresses towards their servants, are :

1. Not to ill-treat them by harsh, unkind words, or by overworking them, or not giving them food enough ;
2. Not to keep wicked servants to take care of children, nor to allow servants to use bad words, or to go into bad company, and stay out at night, or to ask them to do anything forbidden by the law of God ;
3. To make their servants attend to their religious duties, and give them time to do so, and when it is necessary that some one should stay at home, it would be wrong not to allow each in turn to have an opportunity of going to Mass ;
4. Not to make their servants do servile work on Sundays without necessity ;
5. To pay them their wages in due time.

“Masters, do to your servants that which is just and equal, knowing that you also have a Master in heaven.” (Coloss. iv. 1.) “If any man have not care of his own, and especially of those of his house, he hath denied the faith and is worse than an infidel.” (1 Tim. v. 8.)

7. What are the obligations of civil magistrates or temporal rulers?

Temporal rulers are ordained by God for the good of their fellow-citizens, therefore they should—

1. Promote the welfare of the people to the best of their power ;

2. Perform the duties of their office with wisdom and justice ;
3. Punish evil, and be to all a pattern of a Christian life.

THE FIFTH COMMANDMENT.

1. Which is the fifth commandment ?

The fifth commandment is :

“ Thou shalt not kill.”

2. What does God command when he says : “ Thou shalt not kill ” ?

When God says : “ Thou shalt not kill,” he commands us :

1. To live in peace with our neighbor ;
2. To promote, as well as we are able, our neighbor’s spiritual and temporal welfare ;
3. To take reasonable care of our health.

3. What does God forbid by the fifth commandment ?

By the fifth commandment God forbids us to do any injury to ourselves, or to our neighbor, in body or soul.

4. How do we injure ourselves in our body ?

We injure ourselves in our body :

1. By exposing ourselves to danger of death, without necessity ;
2. By suicide, or by trying to take away our life ;
3. By intemperance in eating and drinking, dissipation, etc.

5. What sin is committed by him who wilfully gets drunk ?

He who wilfully gets drunk so as to become unconscious, commits a mortal sin, and is answerable for all the sins which he could foresee he was likely to commit while in the state of drunkenness.

6. What sin is it to get half drunk ?

To get half drunk is in itself but a venial sin ; but it may sometimes be a mortal sin ; for instance, for a father of a family who frequently gets half drunk, and thus injures his health and shortens his life by slow degrees, or commits other sins, or induces others to follow his example, or greatly grieves and scandalizes his family, whose goods he unreasonably squanders.

7. May we wish for our death ?

If such a wish for death proceeds merely from impatience, or want of resignation to the will of God, or from despair, it is a sinful wish ; but it is not sinful, if it proceeds from a true desire to go to heaven or to be free from the occasion of sin, or from some temporal evil which may lead to despair or some other great sin.

“ I desire to be dissolved, and to be with Christ.” (Phil. i. 23.)

8. May we sometimes expose our life or health to danger ?

We may sometimes expose our life or health to danger, in order to avoid sin, or to practise virtue.

9. How do we injure our neighbor in his body ?

We injure our neighbor in his body :

1. By unlawful fighting, or shedding of blood, and by wilful murder ;
2. By all that leads to such sins, as quarreling, hatred, anger, revenge, etc.

10. What sin is committed by him who deliberately takes away his own life ?

He who wilfully takes away his own life, commits three horrible crimes :

1. A crime against God, for he only has power over life and death ;
2. A crime against human society, and especially against his relatives on whom he brings inexpressible grief and disgrace ;
3. A crime against his own soul, which he unmercifully casts into everlasting hell-fire.

11. What is the punishment of the Church for the suicide or self-murderer ?

The Church refuses Christian burial to the self-murderer.

12. Is it ever lawful to take another's life ?

It is lawful to take another's life :

1. In the execution of criminals, by lawful authority ;
2. In a just war ;
3. In self-defence ;
4. In defence of one's chastity, or property of great value.

" Whosoever shall shed man's blood, his blood shall be shed." (Gen. ix. 6.)

13. Are duels ever allowed ?

Duels are never allowed ; for those who engage in them, or are voluntary witnesses of them, are excommunicated.

14. Is it wrong to wish that some temporal misfortune may befall our neighbor ?

It is wrong to wish that some temporal misfortune may befall our neighbor, unless we wish it for the salvation of

his soul, or that he may cease to give scandal, and to persecute the good.

15. When do we injure our neighbor in his soul ?

We injure our neighbor in his soul when we scandalize him ; that is, when we cause him to commit sin.

16. Who are guilty of the sin of scandal ?

Of the sin of scandal are guilty :

1. Those who use impious or filthy language, or dress very immodestly, or introduce such a mode of dress ;
2. The authors of bad books, songs, pamphlets, novels, story-papers, newspapers, etc.
3. Those who spread abroad, or give such bad writings to others to read ;
4. Those who introduce an unchristian or godless system of education ;
5. Those who approve of, and support by word and deed, such a system of education ;
6. Those who open their houses to thieves, drunkards, gamblers, or other wicked men, for their unlawful meetings ;
7. Those superiors who give bad example, or do not hinder evil, as they are in duty bound to do.

17. What reasons should keep every one from giving scandal ?

The reasons that should keep every one from giving scandal, are :

1. The thought that he who gives scandal is an agent of Satan, who destroys those souls which Jesus Christ has ransomed with his Blood ;

2. The dreadful consequences of scandal, since those who are led into sin generally lead others into it also, and thus sin is continually spreading ;
3. The dreadful words of Jesus Christ against those who give scandal :

“ It were better for them that a mill-stone should be hanged about their necks and they should be drowned in the depth of the sea.” (Matt. xviii. 6.)

18. What must we do when we have injured our neighbor in his body or in his soul ?

When we have injured our neighbor in his body or in his soul, we must not only be sorry for the sin and confess it, but we must also, to the best of our power, repair the evil we have done.

THE SIXTH COMMANDMENT.

1. Which is the sixth commandment ?

The sixth commandment is :

“ Thou shalt not commit adultery.”

2. What does God forbid when he says : “ Thou shalt not commit adultery ” ?

When God says : “ Thou shalt not commit adultery,” he forbids :

1. Adultery and all sins of uncleanness ; as all wilful, unchaste looks, words, jests, immodest touches and liberties with any person or thing, or with one’s self, and whatsoever is against the virtue of chastity.
2. Everything that leads to impurity.

"Fornication and all uncleanness, let it not so much as be named among you, as becometh saints ; or obscenity, or foolish talking, or scurrility." (Eph. v. 3, 4.)

8. What leads to impurity ?

Things, leading to impurity, are :

1. Not to banish immediately bad thoughts and desires ;
2. Curiosity to know, or to see, or to hear bad things ;
3. Immodesty of dress, drunkenness, idleness and effeminacy ;
4. Nightly interviews and indecent plays ;
5. Obscene songs, books, pictures and the like.

4. May one keep obscene articles ?

No ; obscene articles should be destroyed.

5. What else leads to the sin of uncleanness ?

Scandalous things also lead to impurity ; as, for instance :

1. Women or girls, wilfully and unnecessarily going into company where they know that liberties will be taken with them, although these liberties are against their will ;
2. Doing anything to raise bad thoughts in the minds of others ;
3. Men making women think they are going to marry them when they have no such intention ;
4. Girls not taking care when men or boys come to see them privately, especially if they say anything which may have a bad meaning, or ask them to walk with them. So, let girls when they fear anything evil, try to escape all danger.

6. Is there anything else that leads to the sin of uncleanness ?

Yes ; dangerous places and things, such as dancing-houses, bad wakes, gambling-houses, theaters, houses of assignation, drinking-saloons, public-houses, sometimes boarding-houses, the streets at night, or shows, if there is anything bad in them, lead to impurity.

7. What else often leads to the sin of impurity ?

1. The reading of novels and romances is often very dangerous ;
2. It is better for girls not to go to schools taught by men, unless the priest approves of these schools ;
3. The playing of boys with girls ;
4. It is very dangerous for men and women to keep private company ;
5. In some cases it is very dangerous for girls or women to receive presents or letters from men ;
6. On many occasions when women or girls have to make visits, it is very proper to have a companion with them ; the same may be said of many occasions when they have to receive visits ;
7. The time before marriage is very dangerous. Those engaged to be married should avoid taking improper liberties, and it is advisable that they should not be together without their parents, or some well-behaved persons. They will learn each other's character much better by inquiring, than by being together private, for, before marriage, people seldom show themselves to be what they really are.

8. For which reason must we guard most carefully against the sin of uncleanness ?

The reason why we must guard most carefully against the sin of uncleanness is, because no sin is more shameful, and because no sin is attended with such dreadful consequences.

9. Why is this sin so shameful ?

The sin of uncleanness is so shameful because, by this sin, man degrades himself to the level of an unclean animal, disfiguring his soul, the image of God, in a most shameful manner.

10. What are the evil effects of the sin of uncleanness ?

The sin of uncleanness :

1. Robs man of his innocence, and ruins body and soul ;
2. It leads him to many other sins, and often to despair and murder ;
3. It casts him into all kinds of misery and shame, and at last into hell.

“ Rottenness and worms shall inherit him.” (Ecclus. xix. 3.) “ No unclean person hath inheritance in the kingdom of God.” (Eph. v. 5.)

Examples : David, Solomon, Herod, and Herodias, induced by this sin to commit other great crimes.

11. Is every sin of uncleanness a great sin ?

Yes, every sin of uncleanness which one commits knowingly and wilfully, either with himself, or with others, is a mortal sin.

12. Are all sins of uncleanness equally grievous ?

No ; some sins of uncleanness are more grievous than others, according to the persons with whom the sin is committed ; or, according as the sin is more heinous and unnatural, and its effects are more hurtful.

13. What does God command when he says : "Thou shalt not commit adultery" ?

When God says : "Thou shalt not commit adultery," he commands us to be pure and modest in all our thoughts, desires, looks, words, and actions, and most carefully to preserve the innocence of our soul as the greatest treasure and the most beautiful ornament of man.

14. What are we to do when we doubt whether or not anything is a sin against purity or chastity ?

When in doubt whether something is a sin against purity, we must ask our confessor, and, in the meanwhile, carefully avoid that of which we are in doubt.

15. What means should we use, in order to preserve our innocence ?

1. To preserve our innocence, we should shun all bad company and all wilful occasions of sin ;
2. Carefully guard our senses, especially our eyes ;
3. Never be idle, but practise humility and the mortification of the senses ;
4. Receive the sacraments frequently ;
5. In temptation against purity, call immediately on Jesus and Mary to help us to overcome the temptation.

16. What means should be adopted by those who have become addicted to the sin of impurity ?

Those who have become addicted to the sin of impurity, should use the means just mentioned, and moreover return, if possible, to the same confessor, and follow his advice.

"Oh, how beautiful is the chaste generation with glory ! for the memory thereof is immortal, because it is known both with God and with men." (Wisd. iv. 1.)

THE SEVENTH COMMANDMENT.

1. Which is the seventh commandment ?

The seventh commandment is :

“ *Thou shalt not steal.* ” *

* From the beginning God has impressed upon man the principles of justice, the notions of right and wrong. Hence it is that the voice of reason tells every one not to violate the principles of justice. “ Whatever you would that men should do to you, do you also to them,” says the Lord, (Matt. vii. 12); that is, as you wish others to be just to you in all things, so be you also just to them in everything. And “ what thou hatest to be done to thee by another, see that thou do it not to another at any time.” (Tob. iv. 16.) By those two principles of justice every man easily knows when he is just or unjust towards his neighbor.

A thing that fits another to which it is applied, and is, as it were, exactly united thereto, is called right or just. In the same manner, *right* or *justice* establishes a certain union, a degree of mutual harmony between two or more individuals; for instance, you agree with me to pay me so much for my work, or for what I have sold you. In this case, and in similar ones, *my right* is to receive what is due to me, and *your duty* is to pay me what you owe. Thus justice gives a strict right on one side, and imposes a strict duty on the other. Now, *right* is twofold—*natural* and *positive*. The right which proceeds from the principles of right and wrong, impressed by God upon man from the beginning is called *natural right*.

The *right* which proceeds from a contract conformable to the just laws and customs of the country, is called *positive right*.

Natural justice or *right* is *immutable* and *universal* for all men, because it is founded on divine law. In particular cases, however, *natural right*, though *immutable*, is liable to certain modifications; for instance, *natural right* obliges me to return to another what he lends me, or what he entrusts to my care; but if he becomes insane, or a dangerous enemy to the country, then natural right does not oblige me to return it to him while he is in that state of mind.

A thing is said to be *legally right* when once established by law, which gives it the character of positive right. But if a *legal* right is opposed to

2. What does God forbid when he says : " Thou shalt not steal " ?

When God says : " Thou shalt not steal," he forbids us :

1. To steal what belongs to another ;
2. To keep unjustly what belongs to another ;
3. To injure others in their goods ;
4. To cheat our neighbor in his temporal goods.

natural justice or right, it is not obligatory ; for instance, if it sanctions robbery, adultery, or other crimes repugnant to *natural* right, it is null and void, because it is contrary to divine justice and to the laws of nature and humanity. Hence God has said through his prophet Isaias : " Woe to them that make wicked laws, and when they write injustice." (x. 1.)

Justice establishes equality between individuals on the one side, and the community of which we are members on the other. Hence the distinction of "*commutative*" and "*distributive*" justice.

Commutative justice establishes the rights in affairs of private persons. *Distributive* justice establishes the rights between the community and each of its members. By this right, each member receives from the state or community, his part of the public or common goods in proportion to his rank and merit.

We are *just*, then, when our will is always inclined to give every one his right or due. A man is just to himself when he does nothing contrary to his temporal and eternal happiness ; and he is just towards others, if he gives them all that they are *NATURALLY* and *LEGALLY* entitled to.

Now God has made it a duty for every man to preserve his life as well as he is able. This duty of self-preservation gives him the *natural* right to the honest means of self-support—to food, clothing and other necessities of life, and to the exclusion of others from that which he has justly acquired and needs for his self-support. Urged by the duty of providing the means for the support of his own life and that of his family, man takes possession of a portion of the land to which no other man ever has acquired a just title. Now, land will not produce for him what he needs for the support of life, unless he puts into his labor, his time, his patience, his hopes, his industry, his cares, the very sweat of his brow. All this makes the land his property, and gives him an exclusive title to it of which no man can deprive him without just compensation. His right to

3. Who are guilty of stealing ?

Of stealing are guilty :

1. Those who unjustly take from their neighbor what does not belong to them ;
2. Those who assist thieves by word or deed ;
3. Those who buy, or sell, or conceal stolen goods.
4. Who are guilty of keeping unjustly what belongs to another ?

Of unjustly keeping what belongs to another, are guilty :

1. Those who do not restore borrowed or intrusted goods ;
2. Those who keep goods found when they know the owner ;

this portion of land has always been acknowledged and respected by all divine and human laws, and no sensible man ever objected to it, because such a right is in full accord with reason and natural justice.

What has just been said applies also to other things that a man has acquired by just means; they are *his* according to all divine and human laws of justice—so much so, that divine and human laws permit him to protect and guard them, even at the risk of the taking of the life of a thief or robber.

God protects our life not only by the *Natural* law; he protects it also by the *Positive* law: "Thou shalt not kill." He protects the honor of the family not only by the *Natural* law; he protects it also by the two *Positive* laws: "Thou shalt not commit adultery." and "Thou shalt not covet thy neighbor's wife." In like manner, God protects all justly acquired property not only by the *natural* law; he protects it also by the two *Positive* laws: "Thou shalt not steal," and "Thou shalt not covet thy neighbor's goods." All positive human laws of all civilized nations are in full accord with these divine laws, and protect the owner in his possessions of justly acquired property—movable and immovable. Hence, Pope Leo. XIII. says:

"The Socialists perversely assert that the right of property is but a human invention, and that, therefore, it is opposed to the natural equality of men; they maintain that there should be community of goods, and

3. Those who do not pay their debts, though they are able, or contract debts which they know they cannot, or will not pay.

5. Who injure others in their goods ?

Those who injure others in their goods, are :

1. Those who spoil, or destroy the property of others ;
2. Those who impoverish themselves, or their family, by prodigality ;
3. Those who neglect, or carelessly perform the work of others which they contracted to do ;
4. Those who, by word or deed, deprive others of their lawful income.

they, therefore, proclaim that poverty should not be patiently borne with, and the possessions and the rights of the rich should be violated with impunity. The Church of God, however, more properly and more profitably acknowledges, on one side, the inequality among men so different in mind and body, and on the other, the natural right in possessing and in disposing of goods, and therefore she commands that this right should be maintained safe and inviolate to every one; for she knows that theft and robbery have been so strictly forbidden by God, the author and avenger of every right, that it is even unlawful for any one wilfully to dwell on the desire of taking what belongs to another; and that thieves and robbers, like adulterers and idolaters, shall be excluded from the Kingdom of God. Yet the Church, this good Mother, does not neglect to take care of the poor and to procure relief for them in their wants. She most strictly commands the rich to give what is superfluous to them, to the poor." (Encyclical Letter of Pope Leo XIII. beginning: "*Quod apostolici.*")

Those, therefore, who speak against the ownership in land or other things, are opposed to all divine and human laws on this subject. They are the enemies of society, of good order and peace; the enemies of God and religion; they are simply fools, and fit subjects for houses of correction.

6. Who are guilty of cheating their neighbor in his temporal goods ?

Of cheating their neighbor in his temporal goods, are guilty :

1. Those who use false weight or measure ;
 2. Those who sell goods above their value ;
 3. Those who, on false pretences, draw money from beneficial societies, or insurance companies, or become bankrupts ;
 4. Those who carry on unjust law-suits ;
 5. Those who adulterate merchandise ;
 6. Those who beg without necessity ;
 7. Those who charge unlawful interest ;
 8. Those who take advantage of the ignorance, or distress of others, in order to enrich themselves ;
 9. Those who knowingly pass false money ;
 10. Those who are not sufficiently experienced in their employment, or profession, as an ignorant doctor, lawyer, or druggist, and thus cheat others.
7. What sin is it to steal or to cheat ?
1. To steal a small amount is a venial sin ;
 2. It is a mortal sin to steal or cheat, when the matter is grave ; for example, to steal from a workman a day's wages, or to steal less from a poor man, or more from a rich man, or from parents ;
 3. If any one often steals a little from one person it is a sin each time, and when the little sums altogether make up a large sum, then it becomes a mortal sin ;
 4. It is also a mortal sin to steal a little, if, at the

same time, one has the will and intention to steal much if he could ;

5. To break a simple promise to give something to another, is commonly not more than a venial sin, and many promises are no more than the expressions of one's intention ;

6. A promise to give does not bind at all, if it is about anything hurtful, unlawful, or useless, or when things change so much afterwards, that if we had foreseen the change, we would not have made the promise. At the same time, one should be very careful how he makes such promises.

8. May servants give alms of what belongs to their masters ?

No ; unless they know that their masters would have no reasonable objection to it.

9. What must we do when we have stolen anything, or are in possession of ill-gotten goods, or have injured our neighbor ?

If we have injured any one in his person, character, honor, or goods, we must make just reparation.

10. When are we not obliged to restore ?

We are not obliged to restore, if the injury we did was by accident, and we did not mean to do it.

11. May restitution sometimes be delayed for some time ?

We may delay restitution, if we cannot make it immediately without very great difficulty ; for example, if a workman would have to sell his tools, or if a person would lose his character thereby ; but we must have the will and intention to do it as soon as possible, at least by little and little, otherwise we could not be forgiven.

12. How much must we restore ?

1. If we have knowingly and unjustly taken or kept

back our neighbor's goods, we must make full amends; that is to say, restitution must be made, not only of the things stolen, or, if consumed, of their value, but also of the profits they have in the meantime produced, the expense, however, being deducted, which was made for the preservation and valuable improvements of the goods. And, in general, the owner must be compensated for all the profits which he has been deprived of, and for all the losses he has suffered.

2. If we did it unknowingly or unwillingly, we must, as soon as we come to know that it is another man's property, restore all that is still left, and as much more as our wealth has been increased by it, after having, however, deducted our own expenses for the preservation of such property and its valuable improvements.

13. To whom must ill-gotten goods be restored?

Ill-gotten goods must be restored to the person injured, or his heirs, or if this cannot be done, they must be spent in works of charity.

14. What should we bear in mind in order not to become guilty of stealing, or of neglect in making restitution?

In order not to become guilty of stealing or of neglect making restitution, we should bear in mind:

1. That death will wrest all ill-gotten goods from us, and perhaps, sooner than we expect;
2. That goods ill-gotten always bring upon us misfortune, uneasiness, and troubles of mind;
3. That there is no greater folly than to lose heaven

for the sake of perishable goods, and cast ourselves into everlasting hell fire.

15. What does God command when he says : "Thou shalt not steal" ?

When God says : "Thou shalt not steal," he commands us to pay our lawful debts, and give every one his own.

THE EIGHTH COMMANDMENT.

1. Which is the eighth commandment ?

The eighth commandment is :

"Thou shalt not bear false witness against thy neighbor."

2. What does God forbid when he says : "Thou shalt not bear false witness against thy neighbor" ?

When God says : "Thou shalt not bear false witness against thy neighbor," he forbids us :

1. To give false evidence in a court of justice ;

"And bringing two men, sons of the devil, they made them sit against him," (Naboth); "and they, like men of the devil, bore witness against him before the people." (3 Kings xxi. 13.)

2. He forbids lies and hypocrisy, calumny or slander, detraction, tale-bearing, rash judgment, and contumely.

3. What is a lie ?

A lie is to say knowingly and deliberately what is not true for the purpose of deceiving our neighbor.

4. Is it ever lawful to tell a lie ?

It is never lawful to tell a lie, either for our own benefit or for that of another, either in jest or earnest ; because

every lie is essentially opposed to God, who is Truth itself.

5. When is a lie a mortal sin ?

A lie is a mortal sin when, by it, a grievous injury is done to another, and it is of such lies that the Holy Scripture speaks when it says :

“The mouth that lieth killeth the soul.” (Wisd. i. 11.)

“Lying lips are an abomination to the Lord.” (Prov. xii. 22.)

Examples: Ananias and Sapphira. (Acts v.)

6. What is hypocrisy ?

Hypocrisy is a false show of goodness, in order to deceive others.

“Woe to you, hypocrites! You outwardly indeed appear to men just, but inwardly you are full of hypocrisy and iniquity.” (Matt. xxiii. 28.)

7. What is calumny or slander ?

Calumny is to tell a fault of our neighbor of which he is not guilty, or to exaggerate those faults of which he is guilty, to do which is a mortal sin.

8. What is detraction ?

Detraction is the revealing of another's faults without necessity.

9. What sin is detraction in a grievous matter ?

Detraction, in a grievous matter, is a mortal sin, except in case when we ask advice, or wish to prevent a great evil, or tell a superior that he may correct his subject. In all cases such detraction is only lawful when it is binding on our conscience to disclose our neighbor's great fault, and when it is certain that such disclosure is necessary, or may benefit him ; if made only out of a spirit of malicious or idle gossip, it is a grave and mischievous sin.

10. Is every calumny or detraction equally sinful ?

No ; the sin is greater :

1. The greater the fault is, and the higher the person is of whom the fault is told ;
 2. The greater the loss and the injury are, which he suffers by it ;
 3. The more people there are who hear it ;
 4. The worse our intention is in making it known.
11. Is it also a sin, even to listen to detraction or calumny ?

Yes ; it is a sin :

1. To be pleased with hearing the detraction or calumny through curiosity, and it is even worse if we are pleased with the injury done to a person's character ;
2. To encourage others who detract ; for example, by asking them questions, or by approving of their detraction ;
3. Not to prevent detraction when it is in our power to do so.

12. Who are bound to prevent calumny and detraction ?

Those who are bound to prevent calumny and detraction, are :

1. Superiors must not let their inferiors detract ;
2. Parents must hinder their children and masters their servants from detracting.

13. What must we do when we have injured another's character by slander ?

When we have injured another's character by slander, we must recall the lie ; we might say we were mistaken, or the like.

14. What must we do when we have injured another's character by detraction ?

When we have injured another's character by detrac-

tion, we must repair it as well as we can ; for example, by praising the good qualities of such a person.

15. What is tale-bearing ?

Tale-bearing is to tell without necessity to another what this or that person has said of him, whereby friendship and peace are disturbed, to do which is a very detestable sin. It is often done in jest, but such jesting is always dangerous.

“The whisperer and the double-tongued is accursed; for he hath troubled many that were at peace.” (Ecclus. xxviii. 15.)

16. What is rash judgment ?

Rash judgment is to hold others guilty of something bad, without sufficient reason.

“Judge not, that you may not be judged.” (Matt. vii. 1.)

17. When do we sin by unjust suspicions ?

We sin by unjust suspicions when, without sufficient reason, we think to ourselves that our neighbor is guilty of something bad.

18. Are such unjust suspicions great sins ?

Unjust suspicions are seldom great sins, unless they are quite wilful, and about something very bad, such as murder ; if there is some foundation for a suspicion, it is not a sin.

19. What is contumely ?

Contumely is :

1. To insult any one by blows, abusive language, and the like ;
2. To tell a secret and read the letters or private papers of others.

20. Is contumely a sin ?

Yes ; contumely is a sin ; and it is a great sin to tell

a great secret, if its telling does great harm or gives great sorrow. To read the letters or private papers of others is also a sin, and it is a great sin if we know that these letters or papers are of importance, and that their owners would feel exceedingly displeased at our knowing their contents.

21. Is it never lawful to tell a secret ?

It is not wrong to tell a secret to some one for a good reason, such as to ask necessary advice.

22. What does God command when he says : “Thou shalt not bear false witness against thy neighbor” ?

When God says : “Thou shalt not bear false witness against thy neighbor,” he commands us to be truthful in all things, to be deeply interested in the good character of our neighbor, and to bridle our tongue.

23. How should we be interested in our good character ?

We should be interested in our good character as far as the honor of God, the good of our neighbor, and the duties of our state of life demand.

24. In what manner should we take care of our reputation ?

We should take care of our reputation only by making use of the lawful means to preserve it, especially by leading a virtuous life, and by avoiding, to the best of our ability, even the very appearance of evil.

25. In what manner may we best avoid the sins of the tongue ?

The sins of the tongue are best avoided :

1. By never talking thoughtlessly, bearing in mind that we have to give an account of every idle word ;
2. By keeping our heart free from ambition, envy, hatred, vengeance, and all inordinate affections.

“ He that keepeth his mouth, keepeth his soul ; but he that hath no guard on his speech, shall meet with evils.” (Prov. xiii. 3.)

THE NINTH COMMANDMENT.

1. Which is the ninth commandment ?

The ninth commandment is :

“ Thou shalt not covet thy neighbor’s wife.”

2. What does God forbid by the ninth commandment ?

By the ninth commandment God forbids us wilfully to dwell on lustful thoughts and desires to see, or to hear, or to do what is contrary to chastity.

3. Is every bad thought a sin ?

A bad thought, which is not wilful, is no sin. and a bad or impure thought in the mind, for some moments before we can be sufficiently on our guard against it, is not a mortal sin ; but not to try to put away the bad thought when we think of our duty of doing so, and to take pleasure in it and consent to it, is a sin.

4. What should we do when we are tempted by lustful thoughts and desires ?

When tempted by lustful thoughts and desires, we should immediately pray to Jesus and Mary to obtain grace to banish them, and, if we cannot get rid of them, we must not feel discouraged, but pay attention to our will, that it may not take any delight in them.

5. Next to invoking Jesus and Mary, what is the best cure for thoughts and desires of this nature ?

Healthy and active occupation of body and mind, and the frequent reception of the holy sacraments of Penance

and the Holy Eucharist are an excellent cure for impure thoughts and desires.

6. What does God command when he says: "Thou shalt not covet thy neighbor's wife"?

When God says: "Thou shalt not covet thy neighbor's wife," he commands us always to resist impure thoughts and desires, in order not to be in danger of speaking or acting immodestly.

THE TENTH COMMANDMENT.

1. Which is the tenth commandment?

The tenth commandment is:

"Thou shalt not covet thy neighbor's goods."

2. What does God forbid us by the tenth commandment?

By the tenth commandment God forbids us wilfully to dwell on covetous thoughts and unjust desires of our neighbor's goods.

3. What does God command us when he says: "Thou shalt not covet thy neighbor's goods"?

When God says: "Thou shalt not covet thy neighbor's goods," he commands us to be contented with what is our own, and not to envy others what belongs to them.

4. How can the poor easily content themselves with what is their own?

The poor can easily content themselves with what is their own by remembering:

1. That a pure conscience is the greatest treasure in this world;
2. That our true home is in the other world;

3. That, if they were well off, they might incur the curse of the Gospel: "Woe to the rich;"
4. That Christ has become poor for our sake, and that one day he will not fail to bestow the richest reward in heaven upon all those who patiently suffer poverty for his sake.
5. Why did God give the ninth and tenth commandments?

God gave the ninth and tenth commandments:

1. Because it is sinful to desire what is sinful to do;
2. Because sinful thoughts and desires lead to sinful actions.

"From the heart come forth evil thoughts, murders, adulteries," etc. (Matt. xv. 19.)

THE COMMANDMENTS OF THE CHURCH.

1. From whom has the Church the power to make laws for her subjects?

The Church has the power to make laws for her subjects:

1. From God directly;

"Whatsoever you shall bind upon earth, shall be bound also in heaven" (Matt. xviii. 18.)

2. By virtue of the *Natural* right.

2. Did the Apostles exercise legislative power?

Yes; for the Apostles made laws, binding on the conscience of the faithful, without consulting the civil rulers, and they claimed a divine authority for their ordinance.

"It hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things, that you abstain from things sacrificed to idols, and from blood, and from things strangled." (Acts xv. 28, 29.)

3. How has the Church legislative power by virtue of the natural right ?

The Church has legislative power by virtue of the natural right, because she is a perfect and independent society, and as such she has the right of self-government and that of prescribing what is necessary for her preservation, or conducive to the holy end for which she has been established by Christ.

4. How can the Church punish those who break her precepts ?

The Church can punish those who break her precepts by refusing them the sacraments, by expelling them from her society and by depriving them of Christian burial.

5. Why does the Church make laws ?

The Church makes laws :

1. To maintain order and peace throughout the body of the Church by a stable and prudent administration ;
2. To prevent abuses ;
3. To render the observance of the divine law more easy to the faithful ; for, whilst God requires us to fast, to confess our sins, to receive holy communion, etc , the Church points out to us the time and manner complying with these sacred duties.

6. What difference is there between the commandments of God and those of the Church ?

The commandments of God never vary, and are always binding upon every man ; whereas the commandments of the Church bind only those who are members of the Church, and they, moreover, vary in different ages and in different countries.

7. What is the reason of this difference between the commandments of God and of the Church ?

The reason of this difference is, because the commandments of God are simply the expression of those principles of right and wrong which are as unchangeable as God himself; whereas the precepts of the Church, being, in their nature, human laws, are not binding when it is impossible or very difficult to keep them, and therefore admit of dispensation.

8. Are there many laws of the Church ?

The laws of the Church are numerous. Some of them regard the bishops, priests, religious orders and congregations; others have reference to the sacraments, divine worship, and the benefits of worship, and lastly, others regard the faithful. The principal ones of these are called the *Precepts* of the Church.

9. What do we answer a non-Catholic who says that the commandments of the Church are merely the commandments of men ?

We answer that we are also bound to keep the commandments of men when God orders it; for the command of a father or of a civil magistrate is but the command of a man, yet God requires us to obey it.

10. Does not our Saviour say: "In vain do they worship me, teaching doctrines and commandments of men"? (Matt. xv. 9.)

Our Saviour speaks here only of such commands as are either contrary to the law of God, or else vain and useless.

THE FIRST COMMANDMENT OF THE CHURCH.

1. Which is the first commandment of the Church.

The first commandment of the Church is :

“To hear Mass on Sundays and holy-days of obligation.”

2. What are holy-days of obligation ?

Holy-days of obligation are certain days ordered by the Church to be kept holy.

3. Why did the Church institute the feasts of our Lord ?

The Church instituted the feasts of our Lord to bring before our mind the mysteries of the life of our Lord, to thank him for his graces, and make us renew our zeal in serving him, and thus render ourselves more worthy of the fruits of his life and death.

4. Why did the Church institute the feasts of the saints ?

The Church instituted the feasts of the saints, that we may:

1. Praise the Lord for the graces he has bestowed upon the saints, and through them also upon us ;
2. Represent to our mind their virtuous lives on earth and their happiness in heaven, and resolve to follow their example ;
3. To ask their prayers with God.

5. Can the Church also abolish holy-days ?

As the Church has full power to institute holy-days, so she has also the power to abolish them, to transfer them, or to limit them to certain places, as time and circumstances may require.

6. What are our chief duties on Sundays and holy-days of obligation.

Our chief duties on Sundays and holy-days of obligation

are, to hear Mass *devoutly*, and to keep holy-days like Sundays.

7. Which days of the year are holy days of obligation in the United States ?

The holy-days of obligation in the United States are :

1. The Feast of the Circumcision of our Lord (Jan. 1) ;
2. The Feast of the Ascension of our Lord ;
3. Christmas Day (Dec. 25) ;
4. The Feast of the Assumption of the Blessed Mother of God (Aug. 15) ;
5. The Feast of the Immaculate Conception of the Blessed Virgin Mary (Dec. 8) ;
6. All-Saints-Day (Nov. 1.)*

8. Are children also obliged to hear Mass on Sundays and holy-days of obligation ?

Children are obliged to hear Mass on Sundays and holy-days of obligation, when they have come to the age of reason ; that is, when they are about seven years old.

THE SECOND COMMANDMENT OF THE CHURCH.

1. Which is the second commandment of the Church ?

The second commandment of the Church is :

“ To keep the days of fasting and abstinence appointed by the Church.”

2. What are fasting-days ?

Fasting-days are days on which we are allowed to take but one full meal, and are forbidden to eat flesh-meat.

* On the suppressed holy-days of Epiphany (Jan. 6), of Corpus Christi and of the Annunciation of the Blessed Virgin, good Catholics will not fail to hear Mass with devotion.

3. Which are the fasting-days ?

The Fasting-days are :

1. The forty days of Lent.
2. The Fridays of Advent in most of the dioceses of this country.
3. The Ember-days.*
4. The Vigil or Eve of Pentecost ; of the Assumption of the Blessed Virgin Mary ; of All-Saints ; and of Christmas.

4. By whom was Lent established ?

Lent was established by the Apostles, as may be shown from the rule of St. Augustine, and from the testimony of the Fathers of the Church.

5. What rule has St. Augustine left us ?

Every usage, says he, that is received by the whole Church, and the introduction of which cannot be traced to any bishop, or Pope, or council, must be considered as coming from the Apostles.

6. What do you prove from this rule ?

That Lent, which is received by the whole Church, and the introduction of which cannot be traced to any bishop, or Pope, or council, is an apostolical institution.

7. Why was Lent instituted ?

Lent was instituted :

1. To honor the fast of our Saviour ;
2. To honor his Passion ;

* The Ember-days are the Wednesday, Friday and Saturday : 1. After the third Sunday of Advent ; 2. After the first Sunday of Lent ; 3. After Pentecost or Whit-Sunday ; 4. After the Feast of the Exaltation of the Holy Cross in September

3. To prepare us for the celebration of the feast of Easter.

8. Why are we bound to fast on Ember-days ?

We are bound to fast on Ember-days, because on those days the Church administers Holy Orders, and therefore has dedicated those days to public prayers and fasting.

9. Why are we to fast on certain vigils, or the eves of great festivals ?

We fast on certain eves of great festivals to prepare ourselves for the devout keeping of the feast following.

10. In what manner must we fast ?

We must fast :

1. By abstaining from flesh-meat ;

2. By taking but one meal, and that meal is to be taken about noon.

11. How much are we allowed to eat at supper ?

At supper we can take only a small collation, generally not exceeding eight ounces.

12. What kind of food may be taken at this collation ?

At the evening collation, in general, only light food should be taken such as is permitted by the bishop of the diocese in which we live.

13. Is it allowed to take a warm drink, for instance, some hot coffee, or thin chocolate, with a little food not exceeding two ounces ?

Yes ; if such is the custom of the country, or if without it we could not easily keep the fast.

14. Who is obliged to fast ?

Every Christian, who has completed the age of twenty-one, and is not lawfully excused, is obliged to fast.

15. Who are lawfully excused from fasting ?

Those, who are lawfully excused from fasting, are :

1. Those who are sixty years old ;
2. The sick and the convalescent ;
3. Those who have to perform hard labor ;
4. Those who cannot get a full meal in the day ;
5. Those, who, by fasting, would be unable to discharge the duties of their calling.

16. Who are bound to abstain from flesh-meat on Fridays and on all fasting-days ?

On Fridays and on all fasting-days, all Christians, from the age of seven, are bound to abstain from flesh-meat unless they are ill, or can get nothing else.

17. What sin is it to break fast or abstinence ?

To break fast or abstinence is a mortal sin, unless one does it by mistake or forgetfulness, or for some lawful reason.

18. What ought they to do who cannot fast or abstain from flesh-meat ?

Those who cannot fast or abstain from flesh-meat, should apply for a dispensation, and perform some other good work instead.

19. Why does the Church command us to fast and to abstain ?

The Church commands us to fast and to abstain, in order that, by this work of penance, we may become more worthy of the mercy of God.

20. In what spirit should we spend the fasting-days ?

We should spend them in the spirit of penance, and sanctify them by prayer and good works.

“Be converted unto me with all your heart, in fasting, and in weeping and in mourning.” (Joel ii. 12.)

Examples : Moses. Samuel. David.

21. What are days of abstinence ?

Days of abstinence are days on which we are forbid-

den to eat flesh-meat, but are allowed the usual number of meals.

22. Which are the days of abstinence ?

All Fridays, except the Friday on which Christmas Day falls, and all fasting-days, unless flesh-meat is allowed by dispensation.

23. Why do we practise abstinence on Fridays ?

We practise abstinence on Fridays, to honor the death and burial of our Lord Jesus Christ.

24. What do we answer a non-Catholic when he says: "That which goeth into the mouth defileth not a man" ?

We ask him whether the forbidden fruit which Adam eat, did not go into his mouth ? It is, therefore, not the food, but the disobedience, that defiles a man.

25. Of what food does our Saviour speak when he says: "Not that which goeth into the mouth defileth a man" ? (Matt. xv. 11.)

Christ speaks of food that is taken with unwashed hands, and not at all of that which is taken contrary to the precepts of the Church.

26. What do we answer non-Catholics who say :

"Let no man judge you in meat, or in drink, or in regard of a festival day" ? (Coloss. ii.)

St. Paul speaks here only of the Jewish law, which was no longer binding upon Christians.

27. Again the same Apostle says—"Where the spirit of the Lord is, there is liberty." Why, then, are we subject to the laws of the Church ?

"Be ye free," says St. Peter, "and not as making liberty a cloak of malice, but as the servants of God." (Pet. ii. 16.)

THE THIRD COMMANDMENT OF THE CHURCH.

1. Which is the third commandment of the Church ?

The third commandment of the Church is :

“ To make a good confession of our sins at least once a year.”

2. To what priest must we make our confession ?

We can make our confession to any priest authorized by his bishop to hear confessions.

3. Why does the Church command us to make a good confession of our sins at least once a year ?

The Church commands us to make a good confession at least once a year, because, otherwise, the lukewarm would seldom confess, and the Church wishes us to go often to confession, in order that we may remain free from mortal sin, and advance in virtue.

4. At what age are children obliged to go to confession ?

Children are bound to go to confession as soon as they are capable of committing sin ; that is, when they come to the use of reason, and have committed a mortal sin.

THE FOURTH COMMANDMENT OF THE CHURCH.

1. Which is the fourth commandment of the Church ?

The fourth commandment of the Church is :

“ To receive worthily the blessed sacrament during the Easter-time.”

2. When does the Easter-time begin and end in this country ?

The Easter-time, in this country, begins on the first Sunday in Lent, and ends on Trinity Sunday ; that is, eight weeks after Easter.

3. How soon are Christians bound to receive the Blessed Sacrament ?

Christians are bound to receive the Blessed Sacrament as soon as they are capable of being instructed in that sacred mystery.

4. Why does the Church command us to receive holy communion during the Easter-time ?

The Church commands us to receive holy communion during the Easter-time :

1. Because Jesus Christ instituted the Holy Eucharist within this time ;

2. Because within this time, he died, rose again from the dead, and, therefore, we too, should die to sin, and lead a new life.

5. What sin is it to neglect to receive Easter-communion ?

To neglect to receive Easter-communion, is a mortal sin.

6. What must those do who are sick or disabled so that they cannot go to church during Easter-time ?

The sick must send for the priest and make their Easter-communion at home.

7. Should those who have missed their Easter-communion wait until next year ?

No ; they must go as soon as possible.

8. Do those who receive communion at Christmas comply with the fourth commandment of the Church.

No ; all are bound under pain of mortal sin to go to Communion during the Easter-time.

9. What must those do who have wilfully made a bad confession and communion during the Easter-time ?

Those who have made a bad confession and commun-

ion during the Easter-time, must go again and make a good communion.

10. What punishment has the Church decreed against those who neglect to receive holy communion during Easter-time ?

Those, who neglect to receive holy communion during Easter-time, are liable, whilst living, to be excluded from Christ's Church ; and, when dead, to be deprived of Christian burial. (21 Canon, council Later.)

11. Will it do to receive holy communion once a year ?

One communion is enough to comply with the command of the Church, but it is certainly not enough to comply with the intention of the Church, and the desire Jesus Christ has to come into our soul, nor is it enough for the spiritual wants of our soul.

12. Why is it, then, that the Church does not command us to go oftener than once a year ?

The Church does not command us to go oftener to communion than once a year :

1. Because the love for Jesus Christ in the Blessed Sacrament, and the care for our souls, should alone be sufficient to urge us to go often ;
2. Because the Church wishes to prescribe, under pain of excommunication, only what she deems absolutely necessary.

13. How often should we go to holy communion ?

We should go to holy communion as often as possible, with due preparation and with permission of our confessor.

THE FIFTH COMMANDMENT OF THE CHURCH.

1. Which is the fifth commandment of the Church ?

The fifth commandment of the Church is :

“ To contribute towards the support of our pastors, churches, and religious institutions.”

2. Why are the faithful bound to contribute towards the temporal support of their pastors, churches, and religious institutions ?

The faithful are bound to contribute towards the temporal support of their pastors, churches, and religious institutions :

1. Because the pastors offer daily their prayers for them, and frequently the holy sacrifice of the Mass ;

2. They administer to them the sacraments and instruct them in their holy religion ;

3. They console the afflicted, attend the sick, and do so often at the risk of their lives, and in order to comply with these duties, they are forbidden to marry and to engage in worldly business, and therefore it is just and reasonable that those for whom they labor, should support them, the churches and religious institutions.

3. What does Christ say on this subject ?

Christ says : The laborer is worthy of his hire.

4. What does St. Paul say on the same subject ?

St. Paul says : “ The Lord ordained that they that preach the Gospel, should live by the Gospel,” (1 Cor. ix. 14.) and therefore the faithful are bound in conscience to keep this commandment of the Church just as conscientiously as any other.

THE SIXTH COMMANDMENT OF THE CHURCH.

1. Which is the sixth commandment of the Church ?

The sixth commandment of the Church is :

“ Not to marry within certain degrees of kindred, nor to solemnize marriage at the forbidden times.”

2. Which are the forbidden times ?

The forbidden times are from the first Sunday of Advent till after the Epiphany, and from Ash-Wednesday till after Low-Sunday. (See the Sacrament of Matrimony.

PART III.

THE SACRAMENTS, THE PARTICULAR MEANS TO OBTAIN THE GRACE OF GOD.

ON GRACE IN GENERAL.

1. What can we of ourselves understand ?

Of ourselves we can understand what is not above our understanding, as, for instance, various kinds of truths about this world, about the realms of space, about matter, about the soul, and the like.

2. What can we of ourselves do ?

Of ourselves we can do what is not above our natural strength, such as the building of churches, palaces, railroads, steamboats and the like.

3. What can we not of ourselves understand ?

Of ourselves we cannot understand what is above our understanding, that is, the religious truths which God

has revealed, because they are of a supernatural and mysterious character.

4. What is necessary to the understanding to see the truths of the true religion ?

As natural light is necessary to the eyes to see material objects, so, also, supernatural light, called the grace of God, is necessary to the understanding to see supernatural or revealed truths, because man is born deprived of this blessed spiritual light; and whilst this privation lasts, he cannot see the truths of religion.

5. What can we not do of ourselves ?

Of ourselves we cannot do what is above our natural strength, such as the practice of our holy religion which requires the mortification of the senses, the keeping of the commandments, the love of enemies, and the like.

6. What, then, do we need to be able always to believe and to do what God commands ?

To be able always to believe and to do what God commands, we need his grace; for, without the grace of God we cannot begin nor continue, nor accomplish the least good work towards our salvation.

“Without me,” says our Lord, “you can do nothing” (John xv. 5.) “It is God,” says St. Paul, “who worketh in you, both to will and to accomplish, according to his good will.” (Philip. ii. 13.)

7. What does the Church teach us on this subject ?

The Church teaches: “That no one can do the least good work conducive to salvation without God’s particular grace.”

8. What is grace ?

Grace is a gratuitous gift of God which helps us to *know*, to *will*, and to *do* what God commands to obtain eternal life.

9. Why is grace so necessary to everything that relates to salvation ?

Grace is necessary to everything relating to salvation, because eternal salvation or the enjoyment of God is so great a supernatural good, that we can obtain it only by supernatural means, that is, by God's help and grace.

10. How many kinds of grace or supernatural aid are there ?

There are four kinds of grace :

1. *Sufficient* grace, or the grace which God gives to all men, in order that, by the proper use of it, they may be saved ;
2. *Actual* grace, or the grace by which the mind of man is actually enlightened, his will urged on, his heart inflamed to perform some good work, to repress an evil passion, to reform a bad habit, to surmount a temptation, to be truly sorry for his sins, to purpose firmly to keep the commandments, to make use of the means by which God communicates sanctifying grace to his soul, or preserves and increases it when communicated ;
3. *Sanctifying* grace, or the grace by which God frees our souls from sin, makes us just and holy, his children, and heirs of his heavenly kingdom.
4. *The grace of perseverance*, or the special grace which enables us to remain faithful to God until we enter eternal life. *

* Theologians speak also of another kind of graces, which they call "*graces gratuitously bestowed*" (*gratiæ gratis datæ*), such as the gifts of miracles, of prophecy, of languages, of the talent for preaching and instructing, etc. "To one is given," says St. Paul, "the word of wisdom ; to another, the grace of healing ; to another, the working

11. In which grace must we live and die, in order to be saved ?

In order to be saved we must live and die in *sanctifying* or *justifying* grace.

12. What must the sinner have before he can receive sanctifying grace from God ?

Before receiving sanctifying grace from God, the sinner must have :

1. *Divine faith* in Jesus Christ our Blessed Redeemer ; for, “ without faith, it is impossible to please God.” (Heb. xi. 6.)
2. *True sorrow* for his sins, “ If the impious man be converted and do penance, he shall live and shall not die.” (Ezech. xviii. 21.)
3. *Confident hope* to obtain the forgiveness of his sins on account of Christ’s merits.

“ If any man sin we have an advocate with the Father, Jesus Christ the just, and he is the propitiation for our sins : and not for ours only, but also for those of the whole world.” (1 John i. 1, 2.)

4. *A firm purpose* to keep the commandments.

“ You are my friends, if you do the things that I command you.” (John xv. 14.)

5. *The desire* to be baptized, or, if baptized, to receive the sacrament of penance as the means of receiving sanctifying grace.

of miracles ; to another, prophecy ; to another, discerning of spirits ; to another, divers kinds of tongues ; to another, the interpretation of speeches.” (1 Cor. xii. 7-10.) Such gifts are not necessary for salvation. They are bestowed upon certain men for the conversion of infidels, heretics, sinners, or for the instruction of the faithful ; in a word, for the benefit of their fellow-men. Those who have any of these gifts, are not, on this account, more holy, for God can bestow such gifts even upon sinners.

“Do penance and be baptized every one of you. . . for the remission of your sins.” (Acts ii. 37.)

13. Can the sinner have of himself these sentiments of faith, hope, charity, etc. ?

No, all these sentiments of faith, hope, charity, etc., are inspired by the actual grace of God to prepare the sinner for receiving sanctifying grace.

14. How does God begin to prepare man for salvation ?

God begins the work of man's salvation by inspiring him with the thought of salvation. From the thought of salvation arises the desire of salvation, and the desire of salvation prepares the soul to comply with the conditions of salvation.

15. Which is the first condition of salvation ?

The *first condition of salvation* is to have *true divine faith* in Jesus Christ.

16. What is the beginning of true faith ?

The beginning of true faith is the desire thereof arising from the thought of salvation.

17. Is this pious desire of faith real true faith ?

This pious desire of faith is not as yet formal faith ; it is but the good thought of wishing to believe, which, as St. Augustine says, precedes belief.

18. Does not this good thought arise from the natural light of the intellect, by which man can see some truths of faith ?

No ; this good thought of wishing to believe is inspired by the grace of God, “who worketh in you,” says St. Paul, “both *to will* and *to accomplish.*” (Philip. ii. 13.) “No man,” says Jesus Christ, “can come to me, *except the Father*, who hath sent me, *draw him.*” (John vi. 44.) That is, draw him by the thought and desire of being saved.

19. By whom must this desire of salvation be accomplished ?

Almighty God, who inspires the desire of salvation, must also accomplish it ; he must enlighten man to see and believe the truths of salvation.

“Blessed art thou Simon, son of Jona,” said our Blessed Saviour to St. Peter ; “for flesh and blood hath not revealed it to thee, but my Father, who is in heaven.”

That is to say, it is not from the natural light of the intellect, but from a particular light of grace, that you know that I am the Son of God ; for “no one knoweth the Father, save the Son, and he to whom the Son will-eth to reveal him.”

20. What do we learn from what has been said ?

From what has been said we learn :

1. That, with our own strength, we cannot even prepare ourselves to receive sanctifying grace ;
2. That, as God must begin the work of man’s salvation, so he also must continue and finish it ; for we cannot make God come into our soul and unite himself to it and help us to lead a divine life.

In his infinite mercy he must come to us :

1. By *faith*, enlightening us so as to see and believe the truths of our holy religion ;
2. By *hope*, inspiring us with sincere sorrow for our sins and a confident hope of pardon ;
3. By *charity*, inflaming us with love for him and all his commandments ;
4. God must stay with us to the end of our lives, and assist us in keeping his holy precepts.

21. Can the sinner merit sanctifying or justifying grace ?

Sanctifying grace is so great a gift of God that it can-

not be merited by any kind of good works; for the Church teaches that, "whatever precedes justification, whether faith or good works, is insufficient to merit the grace of justification." (Council of Trent, Sess. 8, c. viii.)

22. What, then, induces God to bestow justifying grace upon the sinner?

His own infinite mercy induces God to bestow *gratuitously* justifying grace upon the sinner that is prepared to receive it.

23. Who has merited for us the grace of justification?

Jesus Christ has, by his sufferings and death upon the cross, merited for us the grace of justification or reconciliation with his heavenly Father.

24. By what sacrament is sanctifying grace conveyed to the soul?

Sanctifying grace is conveyed by Baptism to the soul of an unbaptized person, and by the Sacrament of Penance to the soul of a baptized person who has lost it by committing a mortal sin.

25. Can we, whilst in mortal sin, perform good works for which we shall be rewarded in heaven?

All the good works performed in mortal sin, receive no reward in heaven, because there is no proportion between eternal life and works disconnected from sanctifying grace, the principle of eternal life.

26. What are the good works performed in mortal sin called?

Good works performed in mortal sin are called *dead works*, because they have no foundation nor root in the grace of God.

27. Are, then, good works performed in mortal sin, without any value before God and quite useless?

Good works performed in mortal sin cannot merit an

eternal reward, but they are by no means useless, for they help the soul to receive the grace of conversion, and they often avert temporal punishments.

“Redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor; perhaps he will forgive thy offences.” (Dan. iv. 24.)

Examples: Manasses (2 Paral. xxxiii. 12); the Ninevites.

28. Is the merit of good works performed in grace, lost by mortal sin?

Yes; for God says:

“If the just man forsake the path of justice and commit sin, I shall no longer remember his good works.” (Ezech. xviii. 2.)

But if we rise from sin again to the state of grace, these good works which were withered by sin, revive again and resume their former vigor and freshness, says St. Francis de Sales.

29. From what, then, do our good works receive their real value and dignity?

Our good works receive their real value and dignity from sanctifying grace, which makes them deserving of an eternal reward, because they proceed, as it were, from the Holy Ghost, who lives in us and urges us on to the performance of good works. Such works are called *living* works, because they have in them the principle of eternal life—the life of grace.

“Rejoice and be exceeding glad, because your reward is very great in heaven.” (St. Matt. v. 12.) “I have finished my course—there is laid up for me a crown of justice, which the Lord, the just judge, will render to me at that day.” (2 Tim. iv. 7, 8.)

30. But does not our Saviour say: “When you shall have done all the things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do” (Luke xvii. 10.)—how can we presume that we are able to merit anything for heaven?

We are, it is true, unprofitable servants with regard to God, but not so with regard to ourselves. We are unprofitable servants with regard to God, because, although we should not perform any good actions, God would not be the less happy on that account—whilst we are not unprofitable towards ourselves, since by our good works we are enabled to obtain that recompense which he has been pleased to promise us.

31. Could God require of us the performance of good works, without promising us, at the same time, any recompense ?

God, no doubt, could require of us the performance of good works without promising us any recompense ; but “the goodness of God towards men is so great, that he desires that his own gifts should be changed into merits for them.” (Conc. Trid. Sess. vi. 16.)

32. Are we all bound to do good works ?

Yes ; for “Every tree that doth not yield good fruit, shall be cut down and cast into the fire.” (Matt. iii. 10.)

33. What kind of good works should we perform before all others ?

1. We should perform those good works, the performance of which is imposed upon all Christians by the commandments of God and of the Church ;
2. Those which are especially recommended to us in Holy Scripture, such as prayer, fasting, and alms, that is, the works of devotion, mortification, and charity.

“Prayer is good, with fasting and alms, more than to lay up treasures.” (Tob. xii. 8.)

34. What enhances especially the merit of good works which are performed in the grace of God ?

The merits of good works performed in grace is espec-

ially enhanced by the good intention with which we perform them.

35. What means "a good intention" ?

A good intention means performing good works for the purpose of pleasing and honoring God.

"Take heed that you do not your justice (good works) before men, that you may be seen by them; otherwise you shall not have a reward from your Father, who is in heaven." (Matt. vi. 1.)

36. How may we make a good intention ?

We may make a good intention in the following manner: "O my God I do this for the love of Thee," or, "My Jesus, all for Thy honor and glory."

37. When should we make a good intention ?

It is very useful to make a good intention before and after each action, but we should make it especially in the morning.

38. Have we any just reason to confide in the good works which we perform in the state of grace, and with the intention of pleasing and honoring God by them ?

God forbid that a Christian should confide in himself, or glory in himself, and not in the Lord.

"God forbid that I should glory but in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I to the world." (Galatians vi. 14.)

39. What means has Jesus Christ given us to obtain all the graces necessary for salvation ?

Jesus Christ has given us seven *Particular* means, called "*the Sacraments*" and *one great Universal* means—*Prayer*, to obtain all the graces necessary for salvation.

THE SACRAMENTS.

1. What means the word "*Sacrament*?"

The word "*Sacrament*" means *something sacred*, that is, the grace of God.

2. What is a sacrament?

A sacrament is an *outward sign*, ordained by *Christ*, to convey *his grace* to our souls. *

3. How many things, therefore, are necessary to make a sacrament?

To make a sacrament three things are necessary :

1. An outward sign ;
2. An inward grace ;
3. The institution by Jesus Christ.

* When living on earth, our divine Saviour often bestowed upon men temporal and spiritual blessings through *outward signs* or *actions*. He touched, *with spittle mixed with earth*, a blind man's eyes, and bade him go and *wash his eyes in Siloe*. The blind man did so, and his sight was restored. Our dear Saviour gave the Holy Ghost to his Apostles by *breathing* upon them. It is not necessary for him to use outward signs or actions as means of bestowing his graces upon us. He can bestow them by a simple act of his will. But for us it is most desirable that he should give us his grace by *outward signs* or *actions*, in order that we may be sure of receiving his grace whenever we use those signs or actions. Nothing, therefore, is more natural than the doctrine of the Catholic Church, namely, that our divine Saviour Jesus Christ ordained *outward signs* or *actions* called *sacraments*, as the means by which he conveys his grace to our souls. As a person, who has put money into a bank, draws that money by means of a written order (check), so it is the will of our Saviour that the graces of salvation which he treasured up for us with his heavenly Father, should be drawn by means of *those outward signs—the sacraments*—to which he has attached them. A sacrament, therefore, as the catechism says, is an outward sign, ordained by Jesus Christ as a means to convey **his grace to us.**

4. What is meant by *outward sign* ?

By *outward sign* is meant :

1. The *matter*, used in every sacrament and applied to the body ; as, for instance, water in Baptism, chrism in Confirmation, and oil in Extreme Unction ;
2. The words, called the form of the sacrament, pronounced whilst the matter touches the body ; as, for instance, the words in Baptism, “ I baptize thee, etc.” whilst the water touches the body.

5. Why is the outward sign called a sacrament ?

The outward sign is called a sacrament, because, if properly used, it applies to the soul the merits of Christ's Suffering and Death to make and keep it just and holy.

6. What is meant by *inward grace* ?

By *inward grace* is meant :

1. *Sanctifying* grace, which is given to the soul that is without this grace ; or is increased in the soul that already possesses this grace ;
2. The *peculiar* grace, which each sacrament gives for the particular purpose for which Christ ordained it.

7. What is meant by the “ Institution of Christ ” ?

By the “ Institution of Christ ” is meant :

1. That every sacrament is instituted by Jesus Christ ;
2. That only God can, by outward signs, convey his grace to our souls ;
3. That Christ positively willed that each sacra-

ment should, as soon as received, give grace to the soul properly prepared.

8. How many sacraments are there ?

There are seven sacraments : Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

9. How do we know that there are seven sacraments ?

That there are seven sacraments, we know from the infallible teaching of the Church, which has, at all times, and in all countries, taught that there are seven sacraments.

10. Why did Jesus Christ give us the sacraments ?

Christ gave us the sacraments :

1. To be sure pledges for us of receiving his grace through them ;
2. To keep all his followers united with his heavenly Father by one faith, hope and charity ;
3. To distinguish his followers from those who do not profess his holy religion ;
4. To be the means by the use of which we publicly *profess our faith* ;
5. To remind us of the Life, Sufferings and Death of Jesus Christ, who merited for us the graces given through the sacraments.

“ All we who are baptized in Christ Jesus, are baptized in his death, that we may walk in newness of life,” and, like Christ, rise gloriously from the dead. (Rom. vi. 3, 4, 5.)

11. Why did Christ give us *seven* sacraments ?

Christ gave us *seven* sacraments, because neither more nor less are needed to bless man and society in every condition of life :

1. In *Baptism*, he perpetually adopts the children of men as the children of God ;
2. In *Confirmation*, he strengthens the growing youth with the power of his spirit ;
3. In *Holy Communion*, he nourishes the spiritual life of the Christian ;
4. In *Penance*, he pardons the truly sorrowful sinner ;
5. In *Extreme Unction*, he consoles the dying ;
6. In *Holy Orders*, he gives lawful ministers for the public administration of sacraments, and the exercise of all sacred functions of the ministry ;
7. In *Matrimony*, he provides a holy means for the legitimate union of man and woman, for the conservation of the human race and for the spreading of the kingdom of God on earth by the education of children in the knowledge of the true religion and the love and fear of God.

12. How are the seven sacraments divided ?

The seven sacraments are divided into sacraments of the *living*, and sacraments of the *dead*, and into such as can be received *only* once, and such as can be received *more* than once.

13. Which are the sacraments of the living ?

The sacraments of the living are : Confirmation, Holy Eucharist, Extreme Unction, Holy Orders, and Matrimony.

14. Why are these sacraments called sacraments of the living ?

These sacraments are called sacraments of the living,

because, in order to receive them, we must be living in the state of grace.

15. Which are the sacraments of the dead ?

The sacraments of the dead are Baptism and Penance.

16. Why are these sacraments called sacraments of the dead ?

These sacraments are called sacraments of the dead :

1. Because, when receiving them, we need not be in the state of grace ;
2. Because they restore to the soul the life of grace.

17. Which sacraments can be received only once ?

The sacraments that can be received only once, are Baptism, Confirmation, and Holy Orders.

18. Why can Baptism, Confirmation and Holy Orders be received only once ?

1. *Baptism* can be received *only once*, because the soul is *forever indelibly* marked and consecrated as Christ's *follower*, and is, by this mark, entitled to receive the other sacraments, and distinguished from all unbaptized persons ;
2. *Confirmation* can be received *only once*, because the soul is *forever indelibly* marked and consecrated as Christ's *soldier* who, by this mark, is armed and arrayed to profess and to defend Christ's holy name, and distinguished from those who are newly baptized ;
3. *Holy Orders* can be received *only once*, because the soul is *forever indelibly* marked and consecrated as Christ's *priest*, and is, by this mark, empowered to consecrate and administer the sacraments, and distinguished from the rest of the

faithful. It would, therefore, be useless and even very sinful for any one who is thus marked, to receive again any of these marks by the repetition of any of these sacraments.

19. Does the unworthy receiver of Baptism, or of Confirmation, or of Holy Orders, also receive in his soul the *indelible* mark or spiritual character and the *grace* of the sacrament ?

The unworthy receiver of Baptism, or of Confirmation, or of Holy Orders receives indeed in his soul the indelible mark, but not the grace, of the sacrament, until he truly repents of his sin of sacrilege.

20. Does every sacrament bestow grace upon the worthy receiver, even when given by an unworthy priest ?

Every sacrament bestows upon the worthy receiver the graces which Christ ordained it should bestow, because he made these graces independent of the worthiness or unworthiness of the priest.

21. What sin is it to receive a sacrament unworthily ?

To receive a sacrament unworthily is a great sin, called sacrilege.

BAPTISM.

1. What means "to baptize" ?

"To baptize" means to wash clean what is unclean.

2. Were our souls unclean, when we were born ?

Yes ; when we were born, our souls were unclean with original sin.

3. What particular means has Jesus Christ given us to cleanse the soul from original sin as well as from any other sin of which it is guilty ?

Jesus Christ has given us the sacrament of Baptism as a particular means to cleanse the soul from original sin as

well as from any other sin of which it is guilty before Baptism.

4. Can a person receive validly any other sacrament before Baptism ?

Before Baptism, no person has a right to receive any of the sacraments validly, because this right is given by Baptism only, and therefore Baptism is the first sacrament.

“Go ye, therefore,” he said to the Apostles, “teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost.” (Matt. xxviii. 19.)

5. Is Baptism also the most necessary sacrament ?

Yes ; Baptism is the most necessary sacrament, because, without it, no one can be saved.

“Unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God.” (John iii. 5.)

6. How is Baptism given ?

He who baptizes, pours water on the head of the person to be baptized, saying, at the same time, the words :

“I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.” (Matt. xxviii. 19.)

7. Who are appointed by Christ to administer Baptism ?

Christ appointed the pastors of his Church to administer Baptism ; but in case of necessity, when a priest cannot be had, any person, man, woman or child, who has come to the use of reason, may lawfully give Baptism.

8. Is the Baptism given by non-Catholics also valid ?

The Baptism given by non-Catholics is valid if they strictly observe in it all that is necessary for Baptism.

9. Is it necessary to have holy or baptismal water in private Baptism ?

No ; any natural water will do in private Baptism.

10. What intention must he have who baptizes ?

He who baptizes must have the intention really to bap-

tize ; that is, to do what the Church does, or what Christ has ordained.

11. What grace do we receive in Baptism ?

In Baptism, the Holy Ghost comes into our souls with his gift of sanctifying grace :

1. To cleanse us from all sin and remit all punishment due to sin ;
2. To make us children of God and heirs of heaven ;
3. To infuse into our souls the virtues of divine faith, hope, and charity ;
4. To give us the right to receive the other sacraments ;
5. To consecrate and indelibly mark us as followers of Christ.

12. Who may be baptized ?

Christ has ordained that all the members of the human family of every age and sex should be invited and prepared to receive Baptism.

13. How must adults be prepared for Baptism ?

Adults to be prepared for Baptism must :

1. Know and believe the principal truths of faith ;
2. Have at least attrition for their sins ;
3. Purpose to live up to the teachings of the Church ;
4. Wish to be baptized.

14. Are insane persons to be baptized ?

1. Insane persons who never enjoyed the use of reason, are to be baptized in the faith of the Church, on the same principle that children are baptized before they come to the use of reason.
2. Insane persons, who are favored with lucid in-

tervals, and before or during these lucid intervals expressed no wish to be baptized, are not to be admitted to Baptism, unless in extreme cases when death is apprehended. The same rule is to be followed with regard to persons who are in a state of lethargy.

15. Are the children of non-Catholics to be baptized ?

The children of non-Catholics are not to be baptized without the consent of their parents, unless they are in a dying condition.

16. How do we know that infants also must be baptized ?

That infants must be baptized, we know from Holy Scripture and Tradition.

17. What are the words of Holy Scripture ?

The words of Holy Scripture are : “ Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God.” (John iii. 5.)

18. What do we learn from this passage ?

That God desires the salvation of all men without exception ; that no one can be saved who has not received Baptism ; that, therefore, it is God’s will that every person should be baptized.

19. What do we know from Tradition about the baptizing of infants ?

It is a well-known fact that the Baptism of infants was practised in the first ages of the Church, as an institution of the Apostles.

20. What does Origen say on this subject ?

Origen says : “ The Church has been taught to give Baptism even to infants.”

21. What says St. Irenæus ?

St. Irenæus says : “ Our Lord came to save all men—all, I say, who are regenerated through him, as well newly born infants, as others.” (2 Lib. adv. Heres. c. 39.)

22. What does St. John Chrysostom teach in his homily to the Neophytes ?

St. John Chrysostom teaches : “ We baptize newly born infants, that they may be cleaved from sin, and may become the abode of the Holy Ghost.”

23. What says St. Cyprian ?

St. Cyprian says : “ If Baptism is denied to no one, much less should it be withheld from infants, who are as yet stained by no other than original sin.” (59th Epistle.)

24. What says St. Augustine ?

St. Augustine says : “ The practice of the Church in Baptizing infants is derived from the Apostles ;” and, “ since the Baptism of infants has been constantly practised by the Church, what Christian will be so bold as to say that such Baptism is of no avail ?” (Lib. IV. de Bapt.)

25. What sin do parents commit by delaying, without a very grievous reason, the Baptism of infants for more than two weeks ?

Parents who, without a very grievous reason, delay the Baptism of infants for more than two weeks, commit a mortal sin, because it is very uncharitable to keep infants so long deprived of the grace of God and exposed to the danger of dying without Baptism.

26. What, then, is Baptism ?

Baptism is a sacrament, which, by water and the word of God, cleanses the soul from all sin, and makes it holy and worthy of eternal life.

27. Can the Baptism of water be ever supplied ?

When a person cannot receive the Baptism of water, it may be supplied by the Baptism of desire, or by the Baptism of blood.

28. What is the Baptism of desire ?

The Baptism of desire is an earnest wish to receive Baptism, or to do all that God requires of us for our salvation, together with a perfect contrition, or a perfect love of God.

29. What is the Baptism of blood ?

The Baptism of blood is martyrdom, for the sake of Christ, which, being an act for perfect love of God, cancels, like the Baptism of water, all sins and punishment due to it.

“Who are they that are clothed in white robes? These are they who are come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.” (Apoc. vii. 13,14.)

30. What should be done, if, for good reasons, the Baptism of a person is doubtful ?

If, for good reasons, the Baptism of a person is doubtful, Baptism must be conferred again conditionally.

31. On what condition does the Church baptize a person ?

The Church baptizes a person on condition that the person to be baptized, *solemnly promises*, before Baptism :

1. To believe and to do what the Church teaches ;
2. To renounce Satan, his works, and his pride.

32. Through whom do little children make this solemn promise ?

Little children, who have not yet the use of understanding, *solemnly promise*, through their sponsors, to believe and to do what the Church teaches, and to renounce Satan and sin.

33. What is meant by "sponsor," or "godfather" or "godmother"?

By sponsor in Baptism is meant the person, who, in Baptism, holds the child, answers for it, and gives the priest the *Christian* name for the child.

34. Who can be sponsor, or godfather, or godmother in Baptism?

Only a good practical Catholic should be taken as sponsor in Baptism.

35. How many godfathers and godmothers does the Church admit in solemn Baptism?

In solemn Baptism the Church generally admits but one godfather for a boy, and one godmother for a girl; or, at most, one godfather and one godmother for one person to be baptized.

36. What is the obligation of a sponsor towards the godchild?

The obligation of a sponsor towards the godchild is to take care that the child be well instructed in the Catholic religion, if his parents should neglect, or be unable, to perform this duty.

37. When does the Church require a sponsor in Baptism?

The Church requires a sponsor, only when Baptism is administered by the priest, with the sacred ceremonies of the Church. *

38. What are sacred ceremonies?

Sacred ceremonies are certain visible signs or actions, expressing something sacred and divine.

* It should be remembered that sponsors in Baptism as well as sponsors in Confirmation contract a spiritual relationship both with their godchild and its parents, which is an impediment to marriage between them.

39. Did Christ ordain the ceremonies used in the administering of the sacraments ?

o ; these ceremonies are ordained by the Church :

1. To excite in us devotion and reverence for the sacred mysteries of religion ;
2. To indicate the meaning of these mysteries, and their effects.

40. What authority have we for the use of ceremonies ?

The authority we have for the use of ceremonies is the example of Jesus Christ and his Apostles. *

* The principal ceremonies used in baptism are :

1. The person to be baptized remains at the entrance of the church, to signify that baptism gives him the right to enter the church ;
2. The name of a saint is given him, in order that he may have an intercessor with God, and an example for imitation ;
3. The priest breathes three times in his face, to signify the new spiritual life which he receives by the grace of the Holy Ghost ;
4. The priest makes the sign of the cross upon his forehead and breast, to signify that he is to become the property of his crucified Redeemer, whose doctrine he is to carry in his heart, and profess openly ;
5. The priest puts blessed salt into his mouth, as an emblem of Christian wisdom, and of preservation from the corruption of sin ;
6. The priest repeats the exorcisms several times, in the name of the Blessed Trinity, to free him from the power of the devil ;
7. He lays his hand upon him, to signify God's protection, and then the stole, as a sign of the priest's power to admit him into the Church ;
8. The priest touches his ears and nostrils with spittle, in imitation of our Saviour, to signify that, by the grace of Baptism, his spiritual senses are open to the doctrine of Christ ;
9. The priest anoints him with the holy oil on the breast, between the shoulders and on the crown of the head, to signify

CONFIRMATION.

1. Is it easy for us to keep the solemn promise which we make in Baptism ?

No ; it is difficult to keep the baptismal promises, especially when we have to suffer for the sake of our religion, or when we have to undergo great crosses and trials, or when we are exposed to great temptations.

2. Did not the Holy Ghost come into our souls in Baptism, to make us strong and courageous in keeping our baptismal promises ?

In Baptism, the Holy Ghost came into our souls as the *Sanctifying* and *Life-giving*, but not as the *Comforting* and *Consoling* Spirit in all trials of life.

3. What must we do, to receive the Holy Ghost as the *Comforting* and *Consoling* Spirit in all trials of life ?

To receive the Holy Ghost as the *Comforting* and *Consoling*, Spirit in all trials of life, we must receive the sacrament of Confirmation.

4. Who can give Confirmation ?

The Catholic bishops only, as successors of the Apos-

that, as a champion of Christ, and the anointed of God, he has now manfully to fight against the world and the devil ;

10. The person to be baptized renounces Satan, his works and pomps, because no one can belong to Christ unless he renounces Satan, and all his works and all his pomps ;

11. He promises to believe in Christ's doctrine, and to lead a holy life, and God promises him his grace and life everlasting ; these mutual promises are called the covenant of Baptism ;

12. The priest places a white linen cloth upon his head, after Baptism, to remind him that he should preserve his baptismal innocence, pure and spotless, until death ;

13. The priest puts a lighted candle into his hand, after Baptism, to remind him of his Christian duty to shine by a holy life before his fellow-men.

cles, can give Confirmation. In urgent cases, however, the Pope can delegate a priest to give Confirmation.

5. What is the outward sign of the sacrament of Confirmation ?

The outward sign of the sacrament of Confirmation is the holy chrism and the imposition of the Bishop's hands.

6. Does Holy Scripture speak of the sacrament of Confirmation ?

In the Acts of the Apostles we read that the people of Samaria had already received Baptism, but they had not yet received the Holy Ghost, and for this reason, St. Peter and St. John went to lay their hands upon them, and thus they received the Holy Ghost. (Chap. viii.)

7. What do we learn from this passage ?

From this passage we learn that Confirmation was given by the Apostles, St. Peter and St. John, because the imposition of hands takes place only when the sacrament of Holy Orders, or of Confirmation is given. Now, it is certain that the Apostles did not confer the order of priesthood on all the inhabitants of Samaria ; therefore, it was the sacrament of Confirmation they administered.

8. Are there any passages of the Fathers of the Church, to prove that Confirmation was practised in the first ages of Christianity ?

The Fathers are decisive on this point, as, for instance, St. Cyril and St. Augustine.

9. What says St. Cyril ?

“ Whilst a visible unction is performed on the body, the soul finds itself sanctified by the inward working of the Holy Ghost.”

10. What says St. Augustine on this subject ?

St. Augustine says : “ The sacrament of holy chrism is a sacrament just as holy as Baptism.”

11. How does the Bishop give Confirmation ?

When giving Confirmation, the Bishop : 1. Extends his hands over all who are to be confirmed, and prays that the Holy Ghost may come down upon them ; 2. He lays his hands upon each one in particular, makes the sign of the cross, with chrism, on the forehead, saying : “ I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost ” ; 3. He gives a slight blow on the cheek of the person confirmed ; 4. He finishes by giving his blessing to all.

12. Of what is the chrism, blessed by the Bishop on Maundy-Thursdlay, made ?

The chrism is made of oil of olives, and balm.

13. What does oil signify ?

Oil signifies the inward strength which we receive to combat the enemies of our salvation.

14. Why is fragrant balm mixed with the oil ?

Fragrant balm is mixed with the oil to signify, that he who is confirmed receives the grace to preserve himself from the wickedness of the world. and to send forth, by a holy life, the sweet odor of virtue.

15. Why does the Bishop make the sign of the cross on the forehead of those whom he confirms ?

The Bishop makes the sign of the cross on the forehead of those whom he confirms to remind them that they must never be ashamed of the cross, but boldly profess their faith in Jesus crucified.

16. Why does the Bishop give the persons he confirms a slight blow on the cheek ?

The Bishop gives a slight blow on the cheeks of the

persons whom he confirms, in order to remind them that they must be ready to suffer, and even to die, for Christ.

17. What, then, is Confirmation ?

Confirmation is a sacrament, in which, through the laying on of hands, the anointing with chrism and prayer, of the Bishop, the Holy Ghost comes into our souls to make us perfect Christians, and strong, faithful soldiers of Christ in all trials of life.

18. What were the Apostles, before they had received the Holy Ghost ?

Before the Apostles had received the Holy Ghost, they were men, who were very weak in faith and in love for Jesus Christ.

19. What were the Apostles after receiving the Holy Ghost ?

After receiving the Holy Ghost, the Apostles were so strong in faith, and in love for Jesus Christ, "that they even rejoiced in being accounted worthy to suffer reproach for the name of Jesus." (Acts v. 41.)

20. Why could the Popes, the Bishops, the Priests and the Christians that lived during the first three centuries of the Church, die cheerful martyrs of the faith ?

So many Pastors of the Church and Christians died cheerful martyrs of the faith, because the Holy Ghost was in them as the *Comforting* and *Consoling* Spirit.*

21. What must we do to keep the Holy Ghost in our souls as the Comforting and Consoling Spirit ?

To keep the Holy Ghost in our souls, as the Comforting and Consoling Spirit, we must carefully avoid mortal sin, and co-operate with his grace.

* In the cemetery of Calixtus, in Rome, were buried more than 170,000 martyrs.

22. Is Confirmation necessary to salvation ?

Confirmation is not absolutely necessary to salvation ; yet it would be a great sin to neglect to receive it, or to despise it.

23. Who can receive Confirmation ?

All baptized persons who are duly prepared, can receive Confirmation.

24. How must persons be prepared for Confirmation ?

Persons to be prepared for Confirmation, must be free from all mortal sins, and know the principal truths of faith, especially those concerning this sacrament. They should, moreover, have a great desire for the grace of the Holy Ghost and promise God to live and die as perfect Christians and soldiers of Jesus Christ.

Example : The Apostles, preparing for the coming of the Holy Ghost.

25. Why are sponsors, or godfathers and godmothers, admitted also in Confirmation ?

Sponsors are admitted in Confirmation, in order that they may present to the Bishop those who are to be confirmed, and afterwards assist them in leading a Christian life.

26. Who may be sponsors of those who are to be confirmed ?

Only good Catholics, who have been themselves confirmed should be taken as sponsors of those who are to be confirmed ; but the sponsor in Baptism should not be the sponsor in Confirmation.

27. What should the sponsor do whilst the Bishop lays his hand upon the person to be confirmed ?

The sponsor should, at the same time, lay his hand on the right shoulder of the person to be confirmed ; and thus

he becomes the spiritual parent and guardian of his god-child, and contracts with him a spiritual relationship.

28. What should we do after Confirmation.

After Confirmation, we should give humble thanks to God ; spend that day in devotion and recollection ; and make earnest efforts to become holy Christians.

THE HOLY EUCHARIST.

§ I The Promise of the Holy Eucharist.

1. What is God accustomed to do when he intends to perform a very extraordinary work for the benefit of mankind?

When God intends to perform a very extraordinary work for the benefit of mankind he is accustomed to make it known before it takes place ; as, for instance, when he intended to destroy the world by the deluge, he made the destruction known through Noah a hundred years before it took place.

2. Is the Institution of the Holy Eucharist a very extraordinary work of God?

The Institution of the Holy Eucharist is the most extraordinary work and greatest miracle of the power, wisdom and love of God, and therefore, Jesus Christ spoke of it to the people before he instituted it, in order to prepare them to believe in this sublime Mystery of God's power, wisdom and love.

3. How did Christ prepare the people to believe the great Mystery of the Holy Eucharist ?

To prepare the people to believe the great Mystery of the Holy Eucharist, Christ performed an astounding

miracle—the feeding of five thousand people with five loaves and two fishes.

4. Did this miracle make a deep impression upon the people ?

The feeding of five thousand people with five loaves and two fishes filled the people with such reverence for Jesus Christ, that they wished to take him and make him their king.

5. What did Jesus Christ do when he noticed that the people wished to make him their king ?

When Christ noticed that the people wished to make him their king, he took flight from them.

6. What happened the following day ?

On the following day, the people found our Lord again, and then he took occasion, from the impression which the miracle had made on them, to speak to them of the Heavenly Food which he was about to give to the world.

7. What did Jesus Christ say to the people ?

Jesus Christ said to the people : “ You follow me, because you did eat of the bread I gave you, and were filled. But I will give you other bread, much better than the bread you have eaten.”

8. What did the Jews reply to this ?

The Jews asked our Saviour whether he would give them a bread better even than the beautiful manna which Moses gave to their fathers in the desert.

9. What answer did Jesus make to this question ?

Christ said : “ Your fathers ate that bread, and yet your fathers are dead. But if any man eat of the bread that I shall give to you, he shall not die.”

10. What did the Jews say on hearing this ?

The Jews were very eager to get that wonderful bread, and asked our Lord to give it to them.

11. What did our Lord do when he saw that the Jews were eager to get the wonderful bread of which he spoke ?

Christ now, at last, told the people the great secret which he had kept to himself for so many years.

12. And what was this great secret ?

Our Lord now told the people *how* he would give himself away to them—that he would give them his own flesh to be their food.

13. What are Christ's words ?

Christ said: "The bread that I will give you is my flesh, for the life of the world." (John vi.)

14. As soon as the words of Jesus reached the ears of the people and they knew what a wonderful thing he was going to do for them, what would we expect them to do ?

We would expect them all to kneel down before the Son of God, and say, "O Jesus, we believe the word Thou hast spoken, because Thou hast the words of eternal life. We believe that Thou wilt give us Thy flesh to eat, and Thy blood to drink. We praise Thee and thank Thee for this blessed gift."

15. Did many of these people speak thus ?

No; instead of thanking our Lord, many of the Jews began to talk and dispute about the meaning of his words, saying: "How is it possible for him to give us his flesh to eat? We do not believe it."

16. When Jesus heard the people speak thus, what did he say to them ?

Christ assured the Jews most solemnly that they would

not go to heaven unless they would eat his flesh and drink his blood.

“ Amen, amen, I say unto you : Unless you eat the flesh of the Son of Man and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life : and I will raise him up at the last day ; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and died. He that eateth this bread, shall live forever.” (John vi. 54 to 60.)

17. What happened when our Lord told the people so solemnly that they would not go to heaven unless they would eat his flesh and drink his blood ?

Many of the disciples of Jesus left him because they would not believe him.

18. Who were those who believed Jesus ?

Those who believed Jesus, were the Apostles.

19. What did the Apostles answer when Jesus asked them : “ Will you also go away ” ?

The Apostles said : “ Lord, thou hast the words of eternal life. We believe what thou sayest. We believe that thou wilt give us thy Flesh to eat and thy Blood to drink.”

20. What did the Apostles expect from that time ?

From that time, the Apostles expected that Jesus Christ would fulfil his promise to give them his sacred Flesh and Blood as food of their souls.

§ 2. The Institution of the Holy Eucharist.

1. When did Jesus Christ fulfil his promise to give us his Flesh to eat and his Blood to drink ?

Jesus Christ fulfilled this promise on Maunday Thurs-

day, at the Last Supper, which he took with his Apostles.

2. Where did Christ take his Last Supper with his Apostles ?

Christ ate the Last Supper with his Apostles in a large dining-room in the city of Jerusalem.

3. Entering that room the evening before Jesus died on the cross, what should we have seen there ?

In the large supper-room we would have seen :

1. Jesus sitting at a table with his twelve Apostles —the Creator in the midst of his creatures ;

2. How Jesus Christ fulfilled his promise to give his most sacred Body and Blood to be the food of our souls.

4. How did Jesus Christ, at the Last Supper, give his own Body to be the food of our souls ?

After Jesus had fully instructed his Apostles about the great miracle he was to perform, and the great gift he was to make them, he, first of all, took the bread into his holy and venerable hands, he lifted up his blessed eyes to heaven, and then he spoke these solemn words :
 “ *Take ye and eat : THIS IS MY BODY.*”

5. As soon as Jesus had spoken those words, what became of the bread in his hands ?

Quicker than a flash of lightning that bread was changed into his Body ; and the Apostles ate the sacred Flesh of Jesus.

6. How did Jesus give his own blood to be the drink of his creatures ?

As Jesus had taken bread, so he also took the chalice with wine, and gave to his Apostles saying :

“ *Drink ye all of this : FOR THIS IS MY BLOOD of the New Testament, which shall be shed for many unto the remission of sins.*” (Matt. xxvi. 27, 28.)

7. What became of the wine in the chalice as soon as these words of Jesus Christ were spoken ?

As one day the winds and the sea obeyed the voice of Jesus, so also, on this occasion, Jesus was obeyed by the wine. In that moment the wine was changed into his sacred Blood and the Apostles drank of the most precious Blood of Jesus Christ.

8. By what power could Jesus change bread into his Body, and wine into his Blood ?

Jesus could change bread into his Body, and wine into his Blood by the infinite power of the Godhead ; because Jesus is God, who can do all things. He has but to speak the word, and whatever he wills is done instantly.

9. Can you give an instance of this power of the word of God ?

Yes ; we know that at the creation God said :

“ Be light made and light was made.” (Gen. i. 3.)

10. What are the words “ This is My Body, this is My Blood,” called ?

The words “ This is my Body, this is my Blood,” are called the “ *words of Consecration.*”

11. How do we know that, with these words : “ This is My Body, this is My Blood,” Jesus Christ gave his true body, and his blood, to the Apostles ?

We know it, because Jesus Christ did not say *in* this bread, or *with* this bread, is my Body, but he said : “ This is my Body.”

12. What follows from this ?

That, after those words, the bread did not remain, because it is impossible that that which is *flesh*, should be at the same time *bread*. Now, Christ expressly declared that that which he held in his hand was his own *Flesh* ; therefore, it was no longer bread,

13. Who, then, first received the Body and Blood of Jesus Christ, under the appearances of bread and wine ?

The twelve Apostles received first the Body and Blood of Jesus Christ under the appearances of bread and wine.

14. Was no one else to share this blessing of blessings ?

It was the will of Jesus that, from this moment, all his followers should freely eat his Flesh, and drink his Blood, to make them holy before God.

15. But how could this be done, since Jesus Christ knew that in about forty days he would be in heaven, and no longer on earth to give away his Flesh and Blood ?

Jesus left others on earth to change for him bread and wine into his Body and Blood.

16. Whom did Christ leave on earth to do this for him ?

Christ gave power to his Apostles to change bread into his Body, and wine into his Blood, and to give it to the people as he gave it to them.

17. In what words did Jesus Christ give this power to his Apostles ?

Christ said to them, "Do this in remembrance of me."

18. What did Christ mean by those words ?

Jesus meant to say this : By my power I have changed bread into my Body and wine into my Blood. I give you power to do the same. Take bread and wine into your hands, and speak over the bread—"This is my Body," and over the wine—"This is my Blood," and bread and wine will be instantly changed into my Body and Blood, and then give it to others for the good of their souls. And this power to change bread into my Body and wine into my Blood give ye to others, who shall give it again

to others, and so on to the end of the world, that all my people may know me and receive me, they in me and I in them.

19. How long were the Body and Blood of Jesus Christ to be given to men ?

The Body and Blood of Jesus will be given by the Bishops and priests of Jesus Christ to the people, as long as the world lasts.

20. When does the priest make use of the power which he has received from Jesus Christ to change bread and wine into the Body and Blood of Christ ?

About the middle of the Mass, the priest takes bread and speaks over it the words : "THIS IS MY BODY."

21. What becomes then of the bread ?

By the power of God the bread is changed into the Body of Jesus Christ.

22. What does the priest do after this ?

He speaks over the wine in the chalice the words : "THIS IS MY BLOOD."

23. What becomes of the wine when these words are pronounced ?

The wine is immediately changed into the Blood of Jesus Christ.

24. What is this change called ?

This change is called *Transubstantiation*, which means a real change of the whole substance of the bread into the whole substance of the Body of Christ our Lord, and of the whole substance of the wine into the whole substance of his Blood.

25. What do the Fathers of the Church say on this subject ?

St. Ambrose says : "Before the Consecration, there is bread only ; but after the words of Consecration are pro-

nounced, the bread is changed into the Body of our Lord." (Lib. IV. De Sacram. c. 4.)

26. What says St. Gregory of Nyssa ?

St. Gregory of Nyssa says : " I firmly believe, that the bread is changed into the Body of Christ." (Cat. c. 37.)

27. But if the Holy Eucharist is the Body of Christ, how can it still be called simply bread ? for instance, St. Paul says : " The bread which we break is it not the partaking of the Body of the Lord ?" and again, " Whosoever shall eat this bread unworthily, etc." (1 Cor. x. 16.)

The Holy Eucharist is called *bread*, not because it is bread in reality, but because it was bread before it was consecrated.

28. Can you give an instance of this manner of speaking ?

In the Gospel of St. Matthew, it is said : " The blind see, the lame walk," (chap. xi.) which is to be understood of those who were before blind or lame.

29. What other answer can we give ?

The Eucharist is also called *bread*, because it has the appearance of bread.

30. Give an example taken from Scripture ?

The Scripture called the three angels who appeared to Abraham, three men, because they appeared under the shape of men ; in like manner, the Scripture calls that *bread*, which has the appearance of bread.

31. What do we mean by the species or appearances of bread and wine ?

By the species or appearances of bread and wine, we mean that Jesus Christ leaves the shape, taste, smell, and color of the bread and wine, as they were before the

bread and wine were changed into his Body and Blood.

32. Why does not Jesus Christ also change the shape, taste, and color of the bread and wine ?

Our blessed Saviour miraculously keeps up these appearances of bread and wine, because he uses them to hide himself under them.

33. Why does Jesus Christ hide himself under the appearances of bread and wine ?

Jesus Christ hides himself under the appearances of bread and wine :

1. To give us occasion to practise our faith in his Real Presence and receive, in heaven, a great reward for our faith ;

“Blessed are they that have not seen, and have believed.” (John. xx. 29.)

2. To inspire us with confidence to go often near him in the Blessed Sacrament and pray to him ;
3. To make it possible for us to receive him in Holy Communion ;
4. To show us how thoughtful and how wise his love is for us.

34. How long does Jesus Christ remain present under the species ?

Christ remains present as long as the species of bread and wine last.

35. Is there under the appearance of bread, only the body, and under the appearance of wine, only the blood of Jesus Christ present ?

No ; under each species, Christ is present entire and undivided, as he is entire and undivided in heaven.

36. When the priest breaks or divides the Sacred Host, does he also break the body of Christ ?

No ; he breaks or divides only the species or appear-

ances; the body of Christ itself is present in each part entire and living, in a true, though mysterious manner.

37. What do we call Jesus Christ present under the appearances of bread and wine?

This REAL PRESENCE of Christ under the appearances of bread and wine, is called the Holy Eucharist, or the Blessed Sacrament, or the Sacrament of the Altar, or the Sacred Host, or Viaticum, the Bread of Life, the Bread of Heaven.

38. Why is the Real Presence called "Eucharist"?

The Real Presence is called Eucharist from the Greek word "Eucharistia," which means "Good Grace," because it contains Jesus Christ, our Lord, the source of all gifts and graces.

39. Why is the Real Presence also called "Blessed or Most Holy Sacrament"?

The Real Presence is called Blessed or Most Holy Sacrament, because it contains Jesus Christ himself, the author of all the sacraments, and of all holiness.

40. Why is the Real Presence also called "The Sacrament of the Altar"?

The Real Presence is called the Sacrament of the Altar, because Christ is offered and preserved on the Altar.

41. Why is the Real Presence called "Sacred Host"?

The Real Presence is called Sacred Host, because it contains Jesus Christ, the true Host, or Victim, immolated for us.

42. Why is the Real Presence called "Viaticum"?

The Real Presence is called Viaticum, because Viaticum means provision for a journey, and Jesus Christ in this sacrament is the spiritual food, by which we are

strengthened during our pilgrimage on earth, and especially in the hour of our death, when we pass to eternal happiness and glory.

43. Why is the Real Presence called "Bread of life" ?

The Real Presence is called Bread of Life, because Christ says :

"I am the Bread of Life." (John vi. 48.) "And the Bread that I will give is my flesh, for the life of the world." (John vi. 52.)

44. Why is the Real Presence called "*Bread of Heaven*" ?

The Real Presence is called Bread of Heaven, because Christ says :

"I am the living Bread which came down from heaven." (John vi. 51.)

45. What is the outward sign of this sacrament ?

The outward sign of the Blessed Sacrament is the appearances of bread and wine.

46. What is the inward grace which the Blessed Sacrament conveys to the soul ?

Jesus Christ himself, the Author and Giver of all graces, is the inward grace.

47. What, therefore, is the Holy Eucharist ?

The Holy Eucharist is the Body and Blood of Jesus Christ, truly, really, and substantially present under the appearances of bread and wine.

48. What do we call the Life of Jesus Christ under the appearances of bread and wine ?

The Life of Jesus Christ under the appearances of bread and wine is called "*the sacramental,*" or "*the Eucharistic,*" or "*the mystic*" Life of Jesus Christ.

49. Why did Jesus Christ institute the Blessed Sacrament ?

Christ instituted the Blessed Sacrament that he might continue to offer himself to his Heavenly Father for us

in the *Holy Sacrifice of the Mass*, and give himself, in Holy Communion, as food to our souls.

§ 3. The Law of Sacrifice Before Christ.

1. What honor is due only to God ?

The honor due only to God is the honor of *adoration*.

2. What is to adore God ?

To adore God is to honor him as the Sovereign Lord of all creatures, and to acknowledge our entire dependence on him by doing all that he commands.

3. Did our first parents, Adam and Eve, always show in this manner that they acknowledged and honored God as the supreme Lord and Master of heaven and earth ?

No ; our first parents offered a very great insult to God by disobeying his command, and became in that moment the enemies of God.

4. Could our first parents, as enemies of God, again do anything by which to appease and please God ?

As enemies of God, our first parents could not please him in anything they did.

5. Did our first parents remain enemies of God ?

No ; God showed mercy to them ; he gave them the grace to be very sorry for their sin of disobedience ; they asked his pardon, and were ready even to lay down their lives to repair the injury they had offered to God by the sin of their disobedience.

6. What did God give our first parents to understand ?

God gave our first parents to understand that all the penances and good works they could perform, together with the sacrifice of their lives, would not be enough to cancel their great debt.

7. How did God console our first parents ?

God consoled our first parents by the promise of a Redeemer who would live and die in perfect obedience to his holy will, in order to blot out their sin, and who, by his obedience, would honor him far more than he had been, or could be, dishonored by them or by their whole posterity.

8. What did Adam and Eve do after this consoling promise ?

After the promise of a Redeemer. Adam and Eve firmly resolved always to honor and worship God as their Supreme Lord, by living up to his holy will for the remainder of their life, and hoped, by so doing, to obtain forgiveness and life everlasting through the merits of the Redeemer to come.

9. But had not our first parents become much inclined to evil; was not their will greatly weakened on account of their sin; were they not very apt to forget themselves, break their good resolutions, even so far as to neglect to give God the honor of adoration?

Yes; our first parents were very apt to neglect this most sacred and essential duty towards their most merciful Creator; but, to strengthen the resolve of our first parents always to give him the due honor and homage of adoration, God gave them a positive command to offer him sacrifice, that is to say, such outward acts of divine worship as would fittingly express the sentiments of the heart.

10. How did God give this command ?

God instructed our first parents to offer him, instead of their life, other sensible objects; to destroy or otherwise change the same, in order to declare and acknowledge by this destruction or change of sensible things, that he was

the Supreme Lord of the Universe, the Sovereign Master of life and death ; that, were he to require it, they would be willing even to sacrifice their own life, in order thus to render him an honor and homage of which only he was worthy and well deserving.

11. What else did God give our first parents to understand ?

God also gave our first parents to understand that these sacrifices were to remind them of the Redeemer to come, and of the sacrifice which he would make to take away their sin ; that these sacrifices of theirs, as figures of the sacrifice of the Redeemer to come, would be pleasing to him, if made in the proper manner, and with the proper dispositions of the heart.

12. In what manner, then, was the offering of a visible thing to be made to God ?

The visible thing offered to God had to be destroyed or changed :—animals, for instance, were slain. other sensible objects were burned or poured out, such as wine, oil, and the like, with the intention thus to give God supreme honor—the honor of adoration, and to show their hope in the merits of the sacrifice of the Redeemer to come.

13. In what, then, consisted the character or essence of sacrifice ?

The character or essence of sacrifice was always held to consist in the *destruction, or change of the thing offered*, as without this *destruction* or *change* it seemed that man did not fittingly express his inward acknowledgment that God was the Supreme Lord of the Universe, the Sovereign Master of life and death, and as such, worthy even of being honored by the sacrifice of man's life, were he to require it.

14. What do we learn from this ?

From this we learn how it never came to pass that sacrifices were offered to any one except God : they having always been considered the highest act of worship, an act which could not be rendered to any creature.

15. Were also sacrifices made to God for other purposes than merely to give God the honor of adoration ?

Yes ; sacrifices were also made to thank God for graces received, or to obtain particular favors, or to appease God after having offended him.

16. Did not this original revelation or command of God concerning sacrifice become very much corrupted in the course of time ?

Yes ; men, supposing that that which they loved and prized the most would be the most pleasing to God, at last came to sacrifice their fellow-men, nay, even their own children, and thus, instead of honoring God by sacrifice, they only dishonored him in the highest degree.

17. What did God do, in order that sacrifices might always be made to him in the manner and with the intention which he had taught our first parents ?

God chose a particular people, the Jews, to whom he gave particular laws about the sacrifices they were to offer.

18. What did God's laws ordain concerning sacrifice ?

God's laws concerning sacrifice, ordained :

1. What things should be offered to God in sacrifice ;
2. For what intention sacrifices should be offered ;
3. Who were to be the priests to offer sacrifice ;
4. The manner in which sacrifices should be offered.

19. What did the Jews offer to God in sacrifice ?

The Jews offered certain animals, bread, salt, fruits, wine, oil, etc., in sacrifice.

20. Whom did God choose as priest to offer sacrifice to him?

God chose Aaron and his sons and their descendants as priests to offer sacrifice to him.

21. In what manner were sacrifices to be made?

The things offered were, as God ordained in the beginning of the world, either to be destroyed by fire, or otherwise changed and rendered useless.

22. What were the people to declare by this destruction or change of the things offered?

By the destruction, or change of the things offered, the people were to declare, that they wished to give to God the supreme honor of adoration, and to acknowledge that he was the Supreme Lord of heaven and earth, the Sovereign Master of life and death.

23. What else were the people fittingly to express by this destruction or change of things offered to God?

The people were also to express and acknowledge thereby, that on account of their sins they had deserved everlasting destruction.

24. What were these sacrifices called?

These sacrifices were called *burnt-offerings* or *holocausts*.

25. Were such sacrifices also made for other intentions?

Yes; sacrifices were also made with the intention of thanking God for blessings received, or of appeasing him after having offended him, or of obtaining particular favors.

26. Why were sacrifices ordained to thank God for certain favors received?

To remind the people of their duty of acknowledging God as the Author and Giver of all blessings.

27. What were these sacrifices called?

These sacrifices were called *thank-offerings*.

28. Why were sacrifices ordained to appease God after having offended him?

To remind the people of their guilt before the Lord, and of the hope they should place in the Redeemer to come, by whose merits only they would be pardoned, and received again into the friendship of God.

29. What were these sacrifices called?

These sacrifices were called sin-offerings.

30. Why were sacrifices ordained to obtain certain graces and blessings?

To remind the people of the necessity of praying to God, in order to obtain the graces necessary to live and die in his friendship.

31. What were these sacrifices called?

These sacrifices were called sacrifices of impetration.

§ 4. The Bloody Sacrifice of the New Law.

1. Since sacrifice was instituted by God himself in the very beginning of the world, for the most sacred ends, how long was it to last?

Sacrifice was never to cease so long as human beings remained on earth.

2. How can this be, since the sacrifices of the Old Law are no longer offered to God?

The reason why the sacrifices of the Old Law are no longer offered is because Jesus Christ, our Blessed Saviour, abolished them; for they were imperfect, and to last only for a time, and then to give way to the perfect sacrifice that was to succeed them.

3. How could they be imperfect, since God himself ordained them?

God ordained them only as emblems, figures, and

representations of that undefiled oblation which was to succeed them.

4. Could not the sacrifice of the Old Law take away sin?

Those sacrifices of the Old Law were good in themselves because appointed by God :

“ But it is impossible,” says St. Paul, “ that sin should be taken away with the blood of oxen and goats.” (Heb. x. 4.)

5. How do we know that those sacrifices of the Old Law were to last only for a time, and then to give way to the perfect sacrifice that was to succeed them?

God himself foretold by his prophet that those sacrifices would be abolished and succeeded by a perfect one.

6. In what words did God foretell this?

In these :

“ I have no pleasure in you (Jews), and I will not receive a gift from your hand. For, from the rising to the setting of the sun, my name is great among the heathens, and in every place there is a sacrifice, and there is offered to my name a clean oblation.” (Malachy i. 10-11.)

7. What do we learn from this prophecy?

From this prophecy we learn :

1. That the Jewish sacrifices would be abolished, because God expressly says : “ I will receive no gift from your hand ” ;
2. That another sacrifice would be substituted for the Jewish sacrifices because God plainly declares that “ in every place there is a sacrifice offered to my name ” ;
3. That a perfect sacrifice was to succeed the Jewish sacrifices, because God calls the new sacrifice “ a clean oblation,” a pure sacrifice ;
4. That the new sacrifice or clean oblation, will be

offered to God "*from the rising to the setting of the sun.*"

8. When Jesus Christ abolished the Jewish sacrifices because they were no longer pleasing to his Heavenly Father, as had been foretold by the prophet Malachy, did he not, at the same time, abolish the law of sacrifice altogether ?

By no means. Our Divine Saviour came on earth, not to destroy the law of sacrifice, but to fulfil it, to make it perfect ; whatever was essential to the right worship of God in the Old Law, in the Jewish religion, remained essential also in the New Law, the Christian religion. Sacrifice, then, which was the very essence of the Jewish religion, remained also the essence of the Christian religion.

9. How did our Saviour fulfil the law of sacrifice and render it perfect ?

Christ substituted a perfect victim for the victims offered up in the Old Law—for sheep, oxen, lambs, and the like.

10. Who is this perfect victim or clean oblation ?

Jesus Christ himself became our clean Victim.

11. How did Jesus Christ become our Victim ?

The Son of God is equal to his Father in all things. He, therefore, deserves the same honor and worship as his Father, and cannot give him the honor of adoration, or thank him for us, or appease him for our sins, or obtain favors from him for us. So he became man, and as man he adored and worshiped his Father for us, thanked him, appeased him, and prayed to him for us.

12. Was the honor of adoration which Jesus Christ gave to his Heavenly Father for us, was the offering which he made of himself for our sins, were the prayers and thanksgivings which he

offered for us, more pleasing to his heavenly Father than all the sacrifices which were offered in the Old Law to honor God, to thank him, appease him, and obtain favors from him ?

They were, indeed, infinitely more pleasing to him, because whatever Jesus Christ did as man, is attributed to his Divine Person, who is infinite. Therefore, all that he has done for us is of an infinite nature : The honor of adoration which he paid on earth to his heavenly Father for us, is infinite ; his atonement for our sins is infinite ; his thanksgivings are infinite, and his prayers are infinite in merit and in value.

13. When did Jesus Christ more particularly honor and worship his Father for us, thank him, appease him for our sins, and pray for us ?

When about to die on the Cross. He then offered to his heavenly Father, in our behalf, his life and death, together with all he had done for us on earth during thirty-three years, exclaiming in a loud voice : “ *It is consummated.* ”

14. What did our Blessed Saviour mean by these words, “ It is consummated ” ?

Christ meant to say that he had done all that was necessary—

1. To honor his Heavenly Father for us, and repair the insults offered to him by our sins ;
2. To appease him for our sins ;
3. To thank him for all his benefits and blessings ;
4. To obtain for us all possible spiritual and temporal benefits and blessings.

15. What do we call the offering which Jesus Christ made of himself to his heavenly Father on the Cross in our behalf ?

We call it *the visible, bloody sacrifice, or offering of Jesus Christ on the Cross*, because he shed his blood for us in a visible manner.

16. When was this bloody sacrifice perfected, or entirely accomplished ?

We have seen above that the true character, or essence of sacrifice, consists in the destruction or the change of the thing offered to God. So the bloody sacrifice of Jesus Christ was perfected, or entirely accomplished at the same instant that the separation of his blood from the body caused his death.

§ 5. The Unbloody Sacrifice of the New Law—Holy Mass.

1. Did Jesus Christ wish to offer himself for us every day, even to the end of the world, for those intentions for which he offered himself on the Cross in a visible and bloody manner ?

Jesus Christ, indeed, wished to offer himself for us to his heavenly Father to the end of the world ; for he knew that he was *that clean oblation* foretold by the prophet Malachy, to be offered to the Heavenly Father "*in every place, from the rising to the setting of the sun.*"

2. But how could this be done, since our Blessed Saviour knew that after his resurrection he could die no more, and that forty days after, he was to be in heaven, and not on earth to offer himself in sacrifice for us to his heavenly Father ?

Christ's love for the honor of his Father, and his charity for us, found an easy means to sacrifice himself every day and everywhere to the end of the world, but not in a

visible and bloody manner as on the Cross, but in an *invisible* and *unbloody* manner.

3. How could Jesus sacrifice himself in an invisible and unbloody manner ?

Christ sacrificed himself in an unbloody manner at the Last Supper when :

1. He took and offered bread and wine ;
2. Changed the same into his Body and Blood, and, under the appearances of bread and wine, offered himself up for us to his heavenly Father ;
3. Finished the sacred action by Communion, and giving himself also to the Apostles in Holy Communion. *

* S. Hieronymus dicit : “ Dominus Jesus Christus ipse conviva et convivium, ipse comedens, et qui comeditur.”

St. Thomas Aquinas : Christus eaque ab aliis observanda instituit, ipse primitus observavit. Unde et ipse prius baptizari voluit, quam aliis baptismum imponeret, secundum illud, Act. i. 1. “ Coepit Jesus facere et docere.”

Unde et primo ipse corpus suum et sanguinem sumpsit, et postea discipulis sumendum tradidit.

Se tenet in manibus, se cibatur ipse cibus. Confirmatur :

1. Quia dicens Luc. 22. Desiderio desideravi hoc pascha manducare vobiscum.
2. Christus in ultima coena sacrificium obtulit ; ergo, de illo participavit.
3. Convivam, qui alios invitat, decet simul manducare et bibere.
4. Periculum alioquin erat, ne sicut multi fuerant scandalizati ad ejus verba Joann. 6., ita nunc accideret, ipso non solum promittente, sed etiam tradente sanguinem ad bibendum. “ Ipse bibit ex eo,” ait Chrys., “ ne auditis verbis illis, dicerent, Quid igitur ? sanguinem bibimus, et carnem comedimus ? ac ideo perturbarentur.” Similiter sentiunt, communiter alii.

4. What do we call the sacred action which Jesus Christ performed at the Last Supper ?

The sacred action, performed by Jesus Christ at the Last Supper, is called the *Institution of the unbloody, or Eucharistic Sacrifice of Jesus Christ, or the Holy Mass.*

5. Did Jesus Christ, then, at the Last Supper, really offer his Body and Blood for us to his Father ?

Yes ; Christ offered his Body and Blood for us not only whilst he was upon the Cross, but also when he celebrated the Last Supper.

6. How does this appear ?

This appears clearly from these words of Jesus Christ : “ This is my Body, which is *given* for you.” (Luke xxii. 19.) Here our Saviour does not say—“ This is my Body, which *will* be given for you,” but he says, which *is given* for you *now*, at the moment in which I am speaking.

7. Does not this appear still more clearly from the words which Jesus Christ pronounced when holding the chalice ?

Yes ; for the Greek text says : “ This is the chalice, which *is shed* for you.”

8. What follows from these words ?

The chalice was not shed for us on the Cross, therefore, it was shed for us at the Last Supper.

9. Is there any difference between the bloody sacrifice of Jesus Christ on the Cross, and his unbloody sacrifice at the Last Supper ?

There is no essential difference. The only difference is in the manner in which Jesus Christ offered himself on those two occasions. At the Last Supper the manner in which he offered himself was *unbloody* and *invisible*, whilst on the Cross it was bloody and visible. In each

instance, the priest was the same, and the victim offered was also the same—Jesus Christ himself.

10. But was it not said above, that the true character or essence of sacrifice consists in the destruction or change of the thing offered in sacrifice, and that, therefore, the sacrifice of Jesus Christ on the Cross was perfect, or entirely accomplished, only at the moment of his death? But since his resurrection, Jesus Christ can die no more. How, then, can he be a perfect sacrifice under the appearances of bread and wine, since a sacrifice cannot be perfect without the loss of life?

Jesus Christ, it is true, can no more die or lose the glorified life which he possesses in heaven. But under the appearances of bread and wine, he possesses a kind of life—called his *Eucharistic* or *sacramental*, or *mystic* life—which he can lose and does lose as soon as the appearances of bread and wine cease to exist.

11. In what, then, consisted the essence of this unbloody or Eucharistic sacrifice?

Christ made the essence of his unbloody sacrifice consist :

1. In rendering present, by the words of Consecration, the holy Victim—his sacred Body and Blood under the two species;
2. In the Communion, by which he loses his Eucharistic or mystic Life and thus he becomes our unbloody sacrifice.

* In his Moral Theology, St. Alphonsus teaches: “*Essentia sacrificii Missae consistit partialiter in consecratione et partialiter in sumptione. In consecratione enim ponitur victima, et in sumptione consumitur. Verum enim et reale sacrificium requirit veram et realem rei oblatæ destructionem, quæ non habetur nisi per sumptionem sacerdotis, qua destruitur sacramentalis existentia.*” (Lib. vi. 305; Exam. Ordin. n. 96.)

12. Who, then, offered up the first Mass ?

Our Lord Jesus Christ himself offered up the first Mass, on Holy-Thursday night.

13. What, then, is the Holy Mass ?

The Holy Mass is the unbloody sacrifice of the Body and Blood of Jesus Christ offered under the appearances of bread and wine.

§ 6. Holy Mass the Clean Oblation in all Places to the End of the World.

1. How could Jesus Christ after his Ascension into heaven offer himself in Mass “in every place, from the rising to the setting of the sun” ?

To offer himself in Mass “in every place” Christ instituted a new and perfect order of priesthood to offer up the *unbloody sacrifice* in every place of the world.

2. How many classes of the priesthood were there in the Old Law ?

In the Old Law there were two distinct classes of priesthood: One, the priesthood of Aaron, who offered the blood of animals; the other, the priesthood of Melchisedech, who offered bread and wine.

3. Did our Blessed Saviour unite in his own divine Person both of these classes of the priesthood ?

Christ did, as was foretold by the royal prophet David,

Hence, if a priest, after Consecration, is not able to finish Mass, the Church wishes that, if possible, another priest, even though he be not fasting, should *consummate* the unbloody sacrifice by Holy Communion. The reason is, because Mass is not only a *representative*, but a *real* unbloody sacrifice, which is consummated, not by the representation of Christ's death, but by the real mystic death of Christ, effected by Holy Communion.

who called Jesus Christ a “*Priest forever according to the order of Melchisedech.*” (Ps. cix.)

4. Why is Christ called a priest “according to the order of Melchisedech”?

Christ is called a priest “according to the order of Melchisedech,” because, at the Last Supper, he used bread and wine, according to the rite of Melchisedech.

5. How was Jesus Christ a priest according to the rite of Aaron?

Christ was a priest according to the rite of Aaron, because on the day after the Last Supper he offered up *himself* in a bloody manner as the victim of our sins, according to the rite of Aaron.

6. Did Jesus Christ also unite the two kinds of sacrifice of the Old Law—the bloody one, or the sacrifice of animals, and the unbloody one, or the sacrifice of bread and wine, of the fruits of the earth?

Christ united both kinds of sacrifice in the one adorable sacrifice of his Body and Blood, which he offered up under the appearances of bread and wine.

7. But how is the shedding of Christ’s blood on the Cross particularly represented in his unbloody sacrifice—in Holy Mass?

The shedding of Christ’s blood on the Cross is strikingly represented by the two distinct consecrations. By virtue of the words which the priest pronounces, the *Body* of Christ becomes present under the appearance of bread, and *his Blood* under the appearance of wine; and both these appearances being visibly *separated* from each other—the separation of the Blood in the chalice from the Body under the appearance of bread, represents the visible shedding of Christ’s Blood on the Cross in an unbloody mystical manner.

8. Why is Jesus Christ called by David a priest forever ?

Because Christ continues to the end of the world to offer up the unbloody sacrifice of his Body and Blood by the hands of the new and perfect order of priests which he instituted at the Last Supper.

9. How did Jesus Christ institute a new and perfect priesthood ?

After Christ had sacrificed his Body and Blood in an invisible and unbloody manner at the Last Supper, he, at that very time, empowered and commanded the Apostles to do the same, and thus instituted the new and perfect order of priests.

10. In what words did Jesus Christ give this power and command to the Apostles ?

In these : “ Do this in commemoration of me.”

11. What is the meaning of these words ?

Our Saviour meant to be thus understood : I took bread and brake, and gave to you, saying, this is my Body, and really and substantially made it my Body, which is given for you—I took the chalice, gave thanks, and said : This is my Blood, and really and substantially made it my Blood, which shall be shed for many. I thus offered to my heavenly Father, in a mystic and unbloody manner, my real Body and Blood, that same victim which is to be immolated on the Cross in a visible and bloody manner. So do you, take bread, and blessing it, make it my Body : and taking wine, bless it, and make it my Blood ; and thus continually present to my Father, in an unbloody manner, not a different, but the self-same sacrifice that shall be offered up in a bloody manner once upon the Cross : Do this for a commemoration of me, for as often as you shall

eat this bread, and drink this chalice, you shall show the death of the Lord until he come.

12. Did the Apostles obey the command of Jesus Christ to offer up the unbloody sacrifice ?

The Apostles obeyed this command, as we can clearly see from the Acts of the Apostles (chapter xiii. 2.), where St. Luke informs us that as the Apostles were ministering, that is to say, as they were sacrificing to the Lord, the Holy Ghost said to them : "Separate me Saul and Barnabas." The same sacrifice that the Evangelist distinguishes by the term "ministration," we Catholics at the present day call the "Mass." St. Matthew, the Apostle, as history informs us, was pierced with a lance whilst celebrating the holy sacrifice of the Mass.

13. How long has the holy sacrifice of the Mass been offered ?

The holy sacrifice of the Mass has been offered from the time of the Apostles up to the present day, and will so continue to be offered to the end of the world.

14. Where, then, do we see fulfilled the prophecy of Malachy, that "from the rising of the sun to the going down, there is offered to my name a clean oblation" ? (Chap. i.)

Only in the Catholic Church, whose priests daily offer the holy sacrifice of the Mass, the clean oblation for the living and the dead.

15. What says St. Augustine of the sacrifice of the Mass ?

"This sacrifice," he says, "was established as a substitute for all the sacrifices of the Old Law." (De Civit., lib. 17.)

16. What says St. Irenæus ?

"The Apostles received the sacrifice from Jesus Christ, and the Church having received it from the Apostles,

celebrates it at the present day throughout the world, according to the prophecy of Malachias."

17. Has any enemy of the Catholic religion ever been able to prove that a Pope or Bishop introduced the sacrifice of the Mass ?

No ; not one of all the enemies of our holy religion could ever prove that the mass was introduced by a Pope or Bishop.

18. What follows from all this ?

It follows that we have received the sacrifice of the Mass from Jesus Christ, through the Apostles. For, when a custom prevails universally in the Church, and it is impossible to show what Pope, or Bishop, or Council introduced it, we are certain that it is derived from the Apostles.

19. Did Christ offer up Mass in the manner in which it is celebrated at the present day ?

No ; Christ instituted only the principal parts of the Mass, which are : 1. The Offertory ; 2. The Consecration ; and 3. The holy Communion ; and the Church prescribed the manner of celebrating it.

20. What does the priest do at the *Offertory* ?

At the *Offertory*, the priest, like Christ, prays and offers bread and wine to God.

21. What does the priest do at the *Consecration* ?

At the *Consecration*, the priest, like Christ, changes bread into the Body, and wine into the Blood of Christ.

22. What does the priest do at the *Communion* ?

At the *Communion*, the priest, like Christ, receives the Body and Blood of Christ.

23. If the Sacrifice of the Mass and the Sacrifice of the Cross are but one and the same sacrifice, why, then, is the same sacrifice daily renewed; was not the Sacrifice of the Cross sufficient for the redemption of the whole world?

The Sacrifice of the Cross is indeed of infinite value, and more than sufficient for the redemption of all mankind, but to be of profit to us, we must make use of the means necessary to apply it to our souls, and these means are the Sacrifice of the Mass, the sacraments, prayer and good works.

24. How, then, must we consider the Sacrifice of the Mass?

We must consider the sacrifice of the Mass as an efficient means by which the merit of the Sacrifice of the Cross is, in a special manner, applied to our souls.

25. For what intentions, then, should we hear and offer up the Sacrifice of the Mass?

We should hear and offer up Mass as a sacrifice of adoration and praise, of thanksgiving, of propitiation, and impetration.

26. Who, in Mass, praises and honors the heavenly Father for us, thanks him for all the blessings bestowed upon us, appeases him for our sins, and offers his prayers to him to obtain for us all spiritual and temporal blessings?

It is Jesus Christ himself, who, under the appearances of bread and wine, offers himself to his heavenly Father, through the hands of the priest.

27. What must be our principle intention in hearing Mass?

Our principle intention in hearing Mass must be to honor the heavenly Father with the honor of adoration with which Jesus Christ, his Son, honored him for us on earth, and which he offers to him in every Mass.

28. Why should this be our chief intention in hearing Mass ?

Because the most essential duty of man is to pay to God the honor of adoration and acknowledge his supreme dominion over all creatures.

29. How much does God deserve this honor of adoration ?

God deserves it in an infinite degree.

30. But how can we offer to God an infinite honor of adoration since we are but finite creatures ?

Jesus Christ has given us an easy means to do so, being an infinite Person as he is, all the honor of adoration which Jesus Christ paid to his Father, was infinite, and as he offered this honor to his Father for us, it is ours, especially at Mass, where he again offers for us to his Father all the acts of adoration of his life on earth. Therefore, we offer to God an infinite honor of adoration if, at Mass, we offer to him the infinite acts of adoration of his well-beloved Son, Jesus Christ.

31. With which other intentions should we hear Mass ?

We should also hear Mass with the intention to thank God for all his graces and blessings, spiritual and temporal.

32. How do we hear Mass with this intention ?

By offering up to God the infinite acts of thanksgiving which Jesus Christ offered to him on earth, and again offers for us in Mass.

33. With which other intention should we hear Mass ?

We should hear Mass also with the intention to atone thereby for our own sins and for the sins of all the living and dead.

34. In what sense is Mass a sacrifice of propitiation or atonement for the sins of the living ?

Mass is a sacrifice of propitiation for the living, because it obtains for them the spirit of true sorrow for their sins, and the grace to do penance for them, and it is also a sacrifice of propitiation because it remits the temporal punishments which the just still owe to the Divine Justice, on account of certain sins.

35. In what sense is Mass a sacrifice of propitiation for the dead ?

In this, that Mass contributes to the remission of the temporal punishments of the souls in purgatory.

36. How do we prove Mass to be a sacrifice of propitiation ?

From these words of our Saviour : “ This is my Blood which shall be shed for many unto remission of sins.” (Matt. xxvi. 28.)

37. What says the Apostle St. Paul ?

“ Every high-priest is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for *sins*.” (Heb. v. 1.)

38. What conclusion do we draw from this text ?

That, since we have pontiffs and priests, they must necessarily offer up sacrifice for *our sins*.

39. Is there, then, more than one sacrifice of propitiation ? Was it not the Sacrifice of the Cross only which atoned for our sins ?

The Sacrifice of the Cross and the Sacrifice of the Mass are but one and the same sacrifice, because in both it is the same High-Priest who offers, and the same Victim who is offered, namely, Jesus Christ our Lord,—the priest acting only in the name of Christ.

40 What, then, does Jesus Christ do for us at Mass to atone for our sins?

Christ offers to his heavenly Father all the infinite acts of atonement of his whole life, but especially that great act of atonement which he offered for our sins on the Cross by shedding his most precious Blood.

41. What is the power of this act of atonement offered by Jesus Christ at Mass to his heavenly Father ?

The sacrifice of the Mass appeases the heavenly Father, who grants to sinners the grace of true repentance, and to the just on earth, and to the souls in purgatory, the remission of temporal punishments still due on account of their sins.

42. Was the Sacrifice of the Mass offered for the dead in the first ages of Christianity ?

It was, as may easily be shown from the testimony of the Fathers ; St. Jerome, for instance, says that by every Mass, not only one but several souls are delivered from purgatory. (Apu. Bern. de Busto, Serm. 3 de Missa.)

43. What says St. Augustine ?

St. Augustine says : It is not to be doubted, that the dead are aided by alms, prayers, and by *the salutary sacrifice*. (T. V. Serm. 172, n. 2, 3, col. 1196.)

44. Is there still any other intention for which we should hear Mass ?

We should also hear Mass with the intention of obtaining all possible graces and favors, spiritual and temporal, especially the grace to *live* and *die* in the holy fear and love of God.

45. In what sense is Mass a sacrifice of impetration, a source of all possible blessings to us ?

In this : Jesus Christ offers in Mass to his Father all

those prayers which he offered to him with abundant tears on earth during his life of thirty-three years, and especially when hanging on the Cross, to obtain for us all those graces and favors which he knew we needed in this world, to enable us to lead a holy life, and die in his holy fear and love.

46. How powerful are these prayers and tears of Jesus Christ with his heavenly Father ?

The tears and prayers of Jesus Christ are of such a power that if we offer them at Mass to the heavenly Father he grants us whatsoever we ask of him in the name of his beloved Son.

47. What follows from what has been said ?

From what has been said, it follows :

1. That we cannot offer to God greater praise and honor, or more acceptable thanksgivings for graces received, or acts of atonement for our sins, or more powerful prayers, than by hearing Mass with recollection and devotion ;
2. That we are bound to assist at the Holy Sacrifice of the Mass ; for, if God, for four thousand years, required men to give him by special, though imperfect, sacrifices, the honor of adoration, and to thank and appease him, and obtain from him the necessary graces to live and to die in his holy fear and love, he far more requires Christians to offer to him that clean and perfect oblation of the Body and Blood of his Son Jesus Christ, in honor of his divine Majesty, in thanksgiving, in atone-

ment for their sins, and to obtain all necessary graces for their spiritual and temporal welfare.

48. How may Mass be heard for these intentions by those not using a prayer-book ?

This may be done in the following manner : Let them say during Mass the Rosary of the Blessed Virgin Mary. Let them say the ten Hail Marys of the first decade in the following manner : “ Hail Mary, full of grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb, Jesus, *whom I offer to God in honor of his Divine Majesty.*” Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

In the Hail Marys of the second decade, add after the word Jesus, “ *Whom I offer to God in thanksgiving for all his benefits.*” Holy Mary, Mother, etc.

In the Hail Marys of the third decade, add after the word Jesus, “ *Whom I offer to God in satisfaction for all my sins, and for those of all the living and the dead.*” Holy Mary, Mother, etc.

In the Hail Marys of the fourth and fifth decade, add after the word Jesus, “ *Whom I offer to God to obtain all the graces necessary to live and die in his friendship.*”

49. What prayer may we say at the Elevation of the Sacred Host ?

At the Elevation of the Sacred Host we may say : “ *O my God, for the love of this Thy Son, forgive me my sins, and let me live and die in Thy grace.*”

50. What prayer may we say at the Elevation of the Blood of Jesus Christ in the chalice ?

At the Elevation of the Chalice, we may say : “ *O my*

God, through the Blood of Jesus Christ, make me love Thee more and more, and grant me a happy death."

51. What prayer may we say when the priest receives communion ?

At the Communion of the priest, we may say : "*O my Jesus, I love Thee, I embrace Thee, let me never more be separated from Thee.*"

52. In what spirit should we hear Mass ?

When at Mass, we should remember that as we are associated with the priest of Christ in offering the adorable Victim to God, so should we be associated with the Divine Victim, in the spirit of self-sacrifice ; we should offer ourselves with him ; we should lay on the altar the oblation of our soul and body, our memory, will, and understanding ; our thoughts, words, actions, and intentions of the day ; our life, death, and whole being, that all may be sanctified by union with him who is immolated for the love of us. We should offer all generously to God, with self-renunciation, that the mystic death of Jesus in his temple may produce in our souls a similar death—the death of our evil inclinations to worldly pleasures and allurements, but above all, the death of our self-will, in order thus to become a fit holocaust in the sight of God, of which he may dispose according to his good pleasure, for his greater glory and for the good of our own soul and of our fellow-men.

53. What does a Catholic show by neglecting to comply with his essential duty of hearing Mass, especially on Sundays and holy-days of obligation ?

A Catholic who neglects to hear Mass on Sundays and holy-days of obligation, shows either an utter ignorance of

his most essential duty towards God, or an abominable want of faith, an ingratitude towards God of the blackest kind, and a fearful want of charity towards himself.

54. To whom are the fruits of the Mass applied ?

The fruits of the Mass are applied partly to all mankind, but especially to the whole Church militant and suffering, but more particularly : 1. To the priest who celebrates it ; 2. To those for whom he celebrates it ; and, 3. To all those who assist at it with devotion.

55. To whom do we offer the sacrifice of the Mass ?

We offer the sacrifice of the Mass only to God, but we also celebrate in Mass the memory of the saints, especially of the blessed Mother of God.

56. How do we celebrate the memory of the saints in the Mass ?

We celebrate the memory of the saints at Mass, by offering the Mass to God in thanksgiving for all the graces bestowed upon them in this life, and by asking them to pray for us.

57. Why is the Mass said in Latin ?

The Mass is said in Latin :

1. In order that the service of God may be everywhere uniform ;
2. In order that, by always using the same words and the same prayers, the changes to which languages are subject, may be avoided ; and
3. That being obliged to learn the Latin language, all the priests of the world may be able to communicate with one another.

58. But is it not an injury to the people to hear Mass said in a tongue which they do not understand ?

Not at all ; for the Almighty receives all prayers in

whatever language they are said, and the people may, if they wish, read the prayers said at Mass, which they will find translated in every prayer-book.

59. But does not the Apostle say : " In the Church I had rather speak five words with my understanding, than ten thousand words in a strange tongue " ? (Cor. xiv. 19.)

The Apostle speaks here of instruction, for he immediately adds : " That I may instruct others also."

60. Does not the Apostle say : " If I pray in a tongue, my spirit prayeth, but my understanding is without fruit " ? (Chap. xiv. 14.)

The Apostle here speaks of those who had the gift of tongues, and requires of them to offer up public prayers in a language understood by the people because, if public prayers were made in an unknown tongue, those who are present at them would not know whether or not the prayers were proper, nor could they answer, Amen.

61. Are not Catholics under the same inconvenience when hearing Mass ?

No ; for many understand Latin, and those who do not, soon learn the sense of the prayers of the Mass, because the Church requires her pastors to explain the Mass to the people.*

* THE CEREMONIES OF MASS.

The vestments which the priest wears at Mass represent the different circumstances of Christ's passion :

1. The amice, which the priest wears around the neck, reminds us of the handkerchief with which our Saviour was blindfolded ;
2. The alb represents the white garment with which Herod clothed our Saviour in mockery ;
3. The chasuble represents the purple cloak which was thrown on our Saviour through mockery ;

§ 7. Holy Communion.

1. What is Holy Communion?

Holy Communion is the receiving of Jesus Christ, under the appearance of bread or wine.

2. Who may receive Holy Communion?

Holy Communion should be received by baptized persons only who :

1. Know what Communion is ;

2. Are in the grace of God ;

3. Are fasting from midnight.

3. Who are not obliged to be fasting?

Those who are dangerously ill are not obliged to be fasting when receiving Holy Communion.

4. Are we bound to receive Holy Communion?

Yes ; we are bound to receive Communion under pain of eternal damnation, because Jesus Christ says :

“ Amen, amen, I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.” (John vi 54.)

4. The cross traced on the chasuble represents the cross which our Saviour carried through the streets of Jerusalem ;

5. The veil of the chalice and the corporal represent the linen which covered the body of our Saviour, when it was placed in the sepulchre ;

6. The maniple, by its weight on the arm, represents the weight of our sins, which our Saviour bore ;

7. The girdle represents the cord by which our Saviour was bound to the pillar ;

8. The stole, being put like a yoke on the shoulders, calls to our mind the obedience and humility with which our Saviour submitted, for the expiation of our sins.

Thus clothed, the priest approaches the altar, which represents Mount Calvary.

1. The priest begins Mass by saying : “ In the name of the

5. Is it also necessary to drink of the chalice, in order to receive the Blood of Christ?

To receive the Blood of Jesus Christ it is not necessary to drink of the chalice; for, as Christ is living, his Body and Blood are entire under the appearance of bread, as well as under the appearance of wine.

6. Why do priests confine the use of the chalice to themselves; is it because they have a better right to it than the people?

Whenever a Pope, Bishop, or priest receives Communion without saying Mass, he receives only under the appearance of bread.

7. What is the reason that priests never dispense with the chalice when saying Mass?

The reason why priests can never dispense with the chalice when saying Mass, is because Jesus Christ instituted the Holy Eucharist, not only as a sacrament, but also as a sacrifice, for which both kinds are required.

8. Why does the Catholic Church give Holy Communion to the faithful in one kind only, namely, under the appearance of bread?

The Catholic Church gives Holy Communion only in one kind :

Father, and of the Son, and of the Holy Ghost." It is as much as to say : " I act now by the authority of God the Father, whose priest I am ; and in the name of the Son, in whose place I am priest ; and of God the Holy Ghost, by whom I am priest." He prays with heartfelt sorrow, profoundly inclined at the foot of the altar, to imitate Christ's manner of praying in the Garden of Olives. He ascends the steps and kisses the altar. This kiss reminds us of the kiss of Judas. He reads the Introit, and prays again to God in all humility, repeating several times, " Kyrie Eleison " (Lord have mercy on us.)

2. He says the joyful hymn, " Gloria in Excelsis," which the angels sang at the birth of Christ; after this hymn he turns to

1. To prevent the sacred blood from being profaned, since, under the appearance of wine, it may easily be spilled, and cannot well be preserved ;
2. To make it easy for all to receive our Lord, since many feel a disgust at drinking out of the same chalice ;
3. To declare thereby against those heretics, who deny that Christ is present whole and entire under each kind ;
4. Because we receive as much under one kind as we receive under both ;
5. Because Jesus Christ promises eternal life to those who receive him under one kind, as well as to those who receive him under both. (John vi. 50, 52, 58.)

the people, to wish them God's blessing, by saying : " Dominus vobiscum " (the Lord be with you.)

3. He prays to God at the side of the altar in the name and for the necessities of all present. After this prayer he reads the Epistle—a portion of the Holy Scripture—after which the Missal is carried to the other side of the altar, to signify that the Gospel passed over to the Gentiles from the Jews, who rejected it. As soon as the priest begins to read the Gospel the people stand up, to show their readiness to do all that God commands. They make at the same time the sign of the cross ; 1st. On their foreheads, to show that they entirely submit their minds to the teaching of faith ; 2d. On their lips to declare their readiness to profess their faith openly ; and 3d. On their hearts, to show that they truly love all the truths of the Gospel.
4. The Gospel is followed, on certain feasts, by the Creed. This part of the Mass is the preparation for the sacrifice which, in former times, was the Mass of the Catechumens ; that is, of

9. But did not Pope Gelasius command all Catholics to receive the chalice?

If Pope Gelasius commanded the Catholics to receive the chalice, he did so, only on account of the Manicheans.

10. What were the errors of the Manicheans?

The Manicheans, amongst other things, believed that wine was a creature of the devil.

11. What means were adopted by Gelasius to hinder those heretics from going to Communion with Catholics?

Pope Gelasius commanded the Catholics to receive the chalice, knowing well that the Manicheans, from the horror in which they held wine, would not approach the Holy Table.

12. What follows from this order of Gelasius?

From this order of the Pope it follows that, previously to his order, which made it impossible for the Manicheans to associate with Catholics, it was customary to receive our Lord only under the species of bread.

those who were preparing to be received into the Church because they were allowed to stay till after the Gospel.

5. Now the sacrifice itself begins by the Offertory. Like our Lord, at the last supper, the priest, offers first the bread, and then the wine, with which he mingles some water, to represent the union of Christ's divine nature with the human. Next he washes his hands, to show the purity of heart with which we should endeavor to assist at Mass.
6. He invites all to join him in fervent prayer, praises God and joins with the choirs of the angels, saying: "Holy, holy, holy," etc. Then he prays for the Church, her pastors, and all the faithful, under the invocation of the blessed Mother of God, and all the saints of heaven. He prays sometimes in a loud and sometimes in a low voice to imitate our Saviour, who prayed thus, especially on the cross.
7. After these prayers he pronounces the words of consecration

13. But did not Christ say: "Drink ye all of this"?

Christ did, but he said so only to the Apostles.

14. But if the command to "drink" was here given only to the Apostles, may we not say with equal propriety, that the command to "eat" was also given only to them?

The command both to *eat* and to *drink* was given on this occasion only to the Apostles and their successors in the priesthood.

over the bread and wine, kneels down in adoration of our Lord, elevates his sacred Body and Blood, in order that the people, too, may adore him, and remember how he was raised on the cross for their salvation. The people strike their breasts, in token of sorrow for their sins.

8. After the consecration, the priest prays God graciously to accept the sacrifice, to be merciful to all mankind, and to the souls in purgatory, concluding with the Lord's Prayer, in which we ask all that is necessary for salvation.
9. He then divides the sacred Host into three parts, and drops one of them into the chalice, to represent the separation of Christ's soul from the body and its descent into limbo.
10. He now says some prayers in preparation for Holy Communion, which all present should receive, at least spiritually. After Holy Communion some prayers follow in thanksgiving, after which the priest blesses the people, to represent the blessing which Christ gave to his disciples, when he ascended into heaven. He gives this blessing in the form of the cross, which is frequently made during Mass, and on other occasions, to indicate that all our hopes of obtaining the blessings prayed for are founded solely on the merits of Christ's passion, which he endured on the cross. The priest finishes Mass by reading the Gospel of St. John, at the end of which, when the words are said, "And the Word," (the Son of God) "was made flesh," all kneel down, with the priest, to adore him and thank him for having become man for us, and given us the holy sacrifice of the Mass,—the source of all spiritual and temporal blessings.

15. How do we prove this?

Our Saviour said: "Eat and drink," to those only to whom he said: "Do this in remembrance of me." Now he addressed these last words, "do this in remembrance of me," only to the Apostles and their successors in the priesthood.

16. How do we show that these last words were addressed only to the Apostles?

In these words, "Do this in remembrance of me," Christ gave the power of consecrating and of distributing the Holy Eucharist. It is clear, therefore, that this power was given only to the Apostles and their successors.

17. How can we show that both kinds are not essential to the sacrament?

If both species of bread and wine were necessary for the sacrament, Jesus Christ would surely not have promised as much to those who receive only one, as to those who receive both. And again, if the two kinds were necessary for the sacrament, the Church of the first ages would not have administered the one without the other; but that she did so frequently we have the most abundant proof.

18. In what words does Jesus Christ tell us that Communion under one kind is sufficient for salvation?

That Communion under one kind is sufficient for salvation, Christ teaches us when he says:

"Whoever eateth of this bread shall live forever." (John vi. 50, 52, 58, 59.)

19. How do we know that Jesus Christ has a most ardent desire to be received in Holy Communion?

That Jesus Christ has a most ardent desire to be received in Holy Communion, we know from these words,

of our Lord: "With desire I have desired to eat this Pasch with you."

20. What does Jesus Christ promise to those who receive him worthily in Holy Communion?

Christ promises them life everlasting.

21. With what does Christ threaten those who will not receive him?

Christ threatens those who will not receive him with everlasting punishment.

22. What follows from this promise and threat of Jesus Christ?

They prove the unutterable desire of Jesus Christ to unite himself to us in Holy Communion.

23. Why has Christ so great a desire to come to us in Holy Communion?

Christ has so great a desire to come to us in Holy Communion, because his desire to save us is so unutterably great, and because he knows that without receiving him we shall not be able to lead a holy life.

24. When Jesus Christ has come in Holy Communion into a soul that has made a good confession, what graces does he give to that soul?

1. In Holy Communion, Jesus Christ enriches that soul with his graces and gifts. He blesses it, and makes it happy and beautiful like an angel of God;
2. He unites himself to it in a most intimate manner. He increases its faith, hope, and charity;
3. He makes the soul hate sin and love the holy will of God;
4. He also makes the soul strong to resist the temptations of the devil, bad example, and its own inclinations to evil.

25. Is it, then, a great blessing to receive Holy Communion ?

To receive Holy Communion is the greatest of all the blessings in this world.

26. What reward has Jesus Christ promised to those who often receive him worthily in Holy Communion ?

To those who often receive Holy Communion worthily, Christ has promised heaven, and that he will raise them up at the last day.

27. In what words did Christ promise all those blessings ?

Christ promised these blessings when he said :

“ He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. He that eateth my flesh and drinketh my blood has everlasting life and I will raise him up in the last day.” (John vi.)

28. Does Jesus Christ bestow these blessings upon all who receive him in Holy Communion ?

Jesus Christ bestows these blessings only upon those who receive him *worthily*, that is, on those who are free from mortal sin.

29. Who receive Communion unworthily ?

Unworthy communicants are :

1. All those who knowingly are in mortal sin, and who go to Communion after having been refused absolution ;
2. All those who have wilfully concealed a mortal sin in confession ;
3. All those who, though they have confessed their grievous sins, have, nevertheless, no true sorrow for every one of them and no firm purpose of amendment.

30. Who have no true sorrow for their sins ?

1. All those who do not intend to keep the promise they made in confession to avoid mortal sin ;
2. All those who are not willing to forgive their enemies ;
3. All those who have no intention to restore ill-gotten goods, or the good name of their neighbor after having injured him ;
4. All those who are not fully determined to keep away from taverns, drinking saloons, and such places as have always proved occasions of sin to them ;
5. All those who will not break off sinful company.

31. What sin is committed by unworthy communicants ?

Unworthy communicants commit, like Judas, a great sacrilege, and make themselves guilty of the Body and Blood of our Lord, as the Apostle St. Paul teaches :

“ Whosoever shall eat this bread and drink the chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. He eateth and drinketh judgment to himself.” (1 Cor. xi. 27, 29.)

32. What are often the evil effects of an unworthy Communion even in this life ?

The evil effects of an unworthy Communion, even in this life are, blindness of the understanding, hardening of the heart, apostasy from the faith, and sometimes a sudden death, and other temporal punishments.

33. If we have committed a mortal sin, what must we do before receiving Holy Communion ?

After having committed a mortal sin, we must not receive Holy Communion, before we have made a good confession.

34. What else should we do, before going to Communion ?

Before going to Communion, we should also endeavor to cleanse our soul from venial sin, and excite in ourselves sentiments of fervor and devotion.

35. Do venial sins render our Communions unworthy ?

Venial sins do not render our Communions unworthy, but Jesus Christ, on account of them, withholds from us many graces which otherwise he would give us, and which we need very much.

36. Which are the best exercises before Holy Communion ?

The best exercises before Holy Communion, are the acts of Faith, Hope, and Charity ; the acts of Humility, heartfelt Sorrow, and of great Desire to receive our Lord.

37. In what manner should we go to Holy Communion ?

We should go to Holy Communion with the greatest reverence, with hands joined, and eyes modestly cast down.

38. If the Sacred Host adheres to the roof of the mouth, should it be removed with the fingers ?

If the Sacred Host adheres to the roof of the mouth, it should be removed, not with the fingers, but with the tongue. *

39. What should we do after Communion ?

After Communion we should return with great modesty to our place and spend at least a quarter of an hour in thanking Jesus Christ for so great a blessing ; we should especially ask our divine Saviour to make us love him in time and in eternity, so that we may never do anything

* As Christ requires us to eat his Flesh and drink his Blood, we should not let the Sacred Host melt entirely on the tongue (which easily happens when the hosts are too thin) but swallow it, or at least part of it, as soon as possible.

by which he would be forced to leave us, and cast us into the torments of hell.

40. How should we spend the day of Communion ?

We should spend the day of Communion as much as possible in pious recollection, and avoid worldly amusements.

41. What is meant by “spiritual Communion” ?

By “spiritual Communion” is meant a great desire to receive our Lord Jesus Christ in the Blessed Sacrament.

42. How should a spiritual Communion be made ?

A spiritual Communion may be made in the following manner :

“ O my Jesus, I firmly believe that Thou art truly and really present in the Blessed Sacrament. I love Thee with my whole heart, and because I love Thee, I am sorry for having offended Thee. I long to possess Thee within my soul ; but, as I cannot now receive Thee in the Blessed Sacrament, come at least in spirit into my heart. I unite myself to Thee, as if thou wert already there ; never let me be separated from Thee.”

§ 8. Adoration of Jesus Christ in the Blessed Sacrament.

1. What important question did Jesus Christ one day ask his disciples ?

Jesus Christ one day asked his disciples : “ Whom do men say that the Son of man (Jesus Christ) is ? ”

2. What answer did the disciples give to this question ?

The disciples answered : “ Some say that thou art John the Baptist ; others say that thou art Elias ; others

say that thou art Jeremias or one of the prophets." (Matt. xvi. 13, 14.)

3. What other question did Jesus ask ?

Jesus asked his disciples : " But whom do you say that I am ? "

4. What answer did St. Peter make to this question ?

To this question St. Peter answered : " Thou art Christ, the Son of the living God."

5. What did Jesus say to Peter ?

Jesus said to Peter : " Blessed art thou, Simon Bar-Jona (Peter); because flesh and blood hath not revealed it to thee, but my Father, who is in heaven." (Matt. xvi. 16, 17.)

6. What did Jesus mean to say in these words ?

In these words, Jesus meant to say to St. Peter : It is not by your senses, or by any human means that you know for certain that *I am the Son of God* ; for your senses behold in me only an ordinary man ; but my heavenly Father has enlightened you to know that *I am his Son*—God and Man at the same time. *For this faith of yours I call you blessed.*

7. Now suppose our Lord Jesus Christ should ask Protestants : " Tell me, what is the *Consecrated Host* ? what answer would they give to this question ?

To this question, some Protestants would answer : The Consecrated Host is only a figure of Thy Body ; others again would reply : It will become Thy Body in the mouth of the recipients ; whilst others still would give some other answer.

8. But suppose Our Lord were to ask every one of the two hundred millions of Catholics all over the world : “ What is the *Consecrated Host* ? ” what would be the answer ?

The two hundred millions of Catholics would all answer like St. Peter : “ *The Consecrated Host is Thy own Glorified Body, O Christ, Thou Son of the living God, for the simple reason that Thou hast made it, and therefore declared it to be Thy Body.* ”

9. What answer would Jesus give to this reply ?

To this reply, Jesus would answer what he said to St. Peter : “ Blessed are you, because it is not flesh and blood that has revealed it to you ; it is not by your senses that you know the *Consecrated Host* to be my Body, but by the gift of faith, bestowed upon you by my Father. ”

10. What, then, must we think of those who do not believe the Real Presence of Jesus Christ in the Blessed Sacrament ?

Of those who do not believe the Real Presence of Jesus Christ in the Blessed Sacrament, we must think that the heavenly Father has not revealed himself to them, to know his Son in the *Consecrated Host*.

11. Why does the priest make so many genuflections after the Consecration at Mass ? Why do we kneel down when we enter the Church ? Why does a lamp burn day and night before the High Altar ?

The priest makes so many genuflections after Consecration at Mass ; we kneel down when we enter the Church ; a lamp is burning day and night before the High Altar, because *Jesus is there*.

12. Why do we keep silence and behave respectfully in our Churches ?

We keep silence and behave respectfully in our

Churches, because *Jesus is there in the Blessed Sacrament.*

13. What means has Jesus Christ used to proclaim *His Real Presence* in the Blessed Sacrament ?

The *Real Presence* of Jesus Christ in the Blessed Sacrament has been proclaimed in many miraculous ways :

1. By the institution of the Feast of Corpus Christi, which was miraculously inspired ; 2. By Holy Angels ; 3. By souls in Purgatory ; 4. By little children ; 5. By Satan ; 6. By miraculous Hosts ; 7. By supernatural favors ; 8. By divine punishments ; 9. By panic-stricken soldiers ; 10. By rays of light issuing from the Blessed Sacrament ; 11. By miraculous Communions ; 12. By blood issuing from the Sacred Host ; 13. By the extraordinary gift of certain Saints by which they could detect the Blessed Sacrament, even when hidden, and at a distance ; 14. By irrational animals ; 15. By Jesus appearing visible in the Sacred Host ; 16. By the supernatural effects of Holy Communion ; (See on this subject my work, "The Holy Eucharist and Penance," p. 58 to p. 145.)

14. Does Jesus Christ stay with us in the Blessed Sacrament for any other purpose than to be received in Holy Communion ?

Jesus also stays with us in the Blessed Sacrament, in order that we may often visit him, pray to him, and adore him, with all humility and with ardent love and heartfelt gratitude.

15. How does the Church induce us to show true love and honor to Jesus Christ in the Blessed Sacrament ?

To induce us to show true love and honor to Jesus Christ in the Blessed Sacrament, the Church celebrates

the Feast of Corpus Christi; keeps the Forty Hours' Devotion; often exposes the Blessed Sacrament for public adoration, gives benediction with it; has established Confraternities of the Blessed Sacrament and of the Sacred Heart of Jesus, and has ordered that a lamp, as an emblem of adoration and love, be kept burning day and night before the altar on which the Blessed Sacrament is kept in the Tabernacle.

16. How can those who live far from the church, adore Jesus Christ in the Blessed Sacrament?

Those who live far from Jesus Christ in the Blessed Sacrament, can adore him by kneeling down in their room at home, saying: "My Jesus, I believe firmly that Thou art present in yonder church; I sincerely wish to be with Thee; but since this is impossible, I beseech Thee to give Thy blessing to me and to all men."

17. How is our faith in the Real Presence of Jesus Christ in the Blessed Sacrament nourished and increased?

Our faith in the Real Presence of Jesus Christ in the Blessed Sacrament is nourished and increased:

1. By frequent communion;
2. By making frequently acts of faith in the Real Presence;
3. By often asking of our Lord, especially *at the Consecration in Mass*, the great gift of a lively faith in the Real Presence.

THE SACRAMENT OF Penance.

1. Are all Catholics so happy as never to lose sanctifying grace?

No; many Catholics lose sanctifying grace by committing mortal sin.

2. May sanctifying grace be recovered by truly sorrowful Christians ?

Truly sorrowful Christians may recover sanctifying and other graces in the sacrament of Penance.

3. What is penance ?

Penance is a sacrament, in which the priest, by the words of absolution, forgives, in the name of God, the sins of those Christians who have sorrowfully confessed them.

4. When did Christ institute the sacrament of Penance ?

Christ instituted the sacrament of Penance, when he breathed upon the Apostles and said to them :

“Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained.” (John xx. 22, 23.)

5. What must we do in order to receive the sacrament of Penance worthily ?

To receive the sacrament of Penance worthily, we must :

1. Carefully examine our conscience ;
2. Have true contrition or sorrow, with a firm purpose of amendment ;
3. Confess our sins, and receive absolution ;
4. Render satisfaction.

EXAMINATION OF CONSCIENCE.

1. What means to “examine our conscience” ?

To examine our conscience means to try to remember how often we have sinned in thought, word, and deed, against the commandments of God and of the Church.

2. If we cannot remember how many times we have committed each sin, what must we do ?

If we cannot remember how often we have committed each sin, we must try to remember how many times we have committed each sin every day, or every week, or every month, or every year.

3. What faults are to be avoided in the examination of conscience ?

In the examination of conscience, we should not be too hasty and too superficial, nor too scrupulous.

4. How do we begin the examination of conscience ?

We begin the examination of conscience by asking the Holy Ghost to give us grace to know our sins, and to make a good confession.

5. How much time should we spend in the examination of conscience ?

The more carelessly we have lived, and the longer we have stayed away from confession, the more time and care ought we to employ in examining ourselves.

CONTRITION.

1. What is contrition, or sorrow ?

Contrition, or sorrow, is true hatred and detestation of sin committed, joined with a purpose of amendment.

2. When, then, is contrition good ?

Contrition, or sorrow, is good :

1. When it is interior, or sorrow from the heart or will ;

2. When it is sovereign, or sorrow above all other sorrows ;

3. When it is universal, or sorrow at least for all our mortal sins ;
 4. When it is supernatural, or sorrow for having offended God, joined with the hope of pardon.
3. How many kinds of contrition are there ?

There are three kinds of contrition :

1. Perfect contrition, or sorrow for sin on account of the injury offered to God's goodness ;
 2. Imperfect contrition, or sorrow for sin on account of the injury done to our souls, which, by offending God, lose heaven, and deserve hell ;
 3. Natural contrition, or sorrow for sin on account of the injury done to our temporal welfare.
4. What are the effects of contrition ?

The effects of sorrow are :

1. Perfect contrition, as an act of perfect love of God, joined with the desire of confessing our sins, cancels them before confession ;
 2. Imperfect contrition disposes us to receive the grace of God in the sacrament of Penance ;
 3. Natural contrition cannot dispose us to receive the grace of God by absolution, because it is a sorrow, not for offending God, but only for temporal injury.
5. Must we also be sorry for the venial sins that we confess ?
- If we have only venial sins to confess, we must be sorry at least for one of them, in order to receive the sacrament of Penance worthily.

6. Can we have, of ourselves, true sorrow for our sins ?

Of ourselves we cannot have true sorrow for our sins,

because true sorrow is a grace of God, for which we must earnestly pray.

7. When should we make an act of contrition ?

We should make an act of contrition :

1. Before confession, or at least before the priest gives us absolution ;
2. In danger of death ;
3. Whenever we have the misfortune of committing a mortal sin.

8. Say an act of contrition ?

An act of contrition :

O my God! I am heartily sorry for all my sins, because, by them, I have lost heaven, and deserved hell, but, more than all, because I have offended Thee, my God, who art worthy of all my love ; and I firmly resolve, with the help of Thy grace, never to sin again and to avoid all the occasions of sin.

PURPOSE OF AMENDMENT.

1. What is meant by "purpose of amendment" ?

Purpose of amendment is a firm resolution, made by the grace of God :

1. To avoid all mortal sins, and the proximate occasions of sin ;
2. To make use of the necessary means of amendment ;
3. To make due satisfaction for our sins ;
4. To repair whatever injury we may have done to our neighbor.

2. What is meant by the proximate occasion of sin ?

By proximate occasion of sin is meant a person, a place, an amusement, a book, or anything else that generally leads us into sin.

3. Are we strictly bound to avoid the proximate occasion of sin ?

Yes ; we are bound to avoid the proximate occasion of sin, whenever it is possible ; for he who is not willing to avoid the occasion of sin, does not sincerely purpose to avoid sin itself.

“ He that loveth danger, shall perish in it.” (Ecclus. iii. 27.)

CONFESSION.

1. What is confession ?

Confession is the telling of our sins to a priest, in order to receive absolution or forgiveness.

2. For whom is confession necessary ?

Confession is necessary for those who have committed a mortal sin after Baptism.

3. What must he do who is in danger of death, and cannot make his confession ?

He who is in danger of death and cannot make his confession, must earnestly wish to confess his sins to the priest, and try to be very sorry for having offended so good a God.

4. Are we also bound to confess venial sins ?

We are not bound to confess venial sins ; but it is most advisable to confess them, because many people mistake mortal sins for venial sins.

5. When is our confession good ?

Our confession is good :

1. When it is entire, or a confession of at least all.

our mortal sins, with the necessary circumstances ;

2. When it is sincere, or a confession of sins without concealing or excusing them.

6. What circumstances must be confessed ?

Such circumstances as change the nature of our sins, or considerably aggravate their guilt, must be confessed. *

7. What should we avoid in declaring these circumstances ?

In declaring circumstances of sins, we should avoid mentioning the name of any person who may be concerned in our sins, and express ourselves as modestly as possible.

8. If a person has not confessed a mortal sin, because he was afraid or ashamed, will his sins be forgiven ?

When a person, through fear or shame, did not confess a mortal sin, none of his sins are forgiven, because he made a sacrilegious confession.

9. If a person has wilfully concealed a mortal sin, in one or more confessions, how can he obtain forgiveness ?

A person, who, in one or more confessions, has wilfully concealed a mortal sin, and wishes to obtain forgiveness, must :

1. Confess the sin concealed, and tell the priest in how many confessions he concealed it ;

* To steal something from a church, for instance, is not only a sin of theft, but also a sin of sacrilege. To steal one hundred dollars is a greater sin than to steal a few cents. To take a certain amount of money from a poor man, is relatively a greater sin than to take the same amount from a rich person. To slander a person of great dignity and high standing is a greater fault than to slander one whose condition of life is considerably inferior. To curse your father is far worse than to curse another man. To blaspheme God is worse than to blaspheme a saint. Such circumstances as these should be mentioned in confession.

2. He must again accuse himself of all the mortal sins of his bad confessions.

10. Is a mortal sin, which we merely forgot in confession, forgiven along with the others ?

A mortal sin, merely forgotten in confession, is forgiven along with the others, because God knows that we wished to confess it, and are sorry for it.

11. If we afterwards remember the forgotten sin, what must we do ?

If we afterwards remember the forgotten sin, we must confess it in our next confession, because we are bound to confess the mortal sins which we remember.

12. But why must we *confess our sins* in order to obtain the forgiveness of them ?

Because Christ so ordained it when he instituted the sacrament of Penance.

13. How do we know that Christ ordained confession ?

That Christ ordained confession is clear from his own words to the Apostles :

“ Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained.”

14. How does it clearly follow from these words of Christ that we are bound to confess our sins to the priest ?

Because the priest cannot make a distinction between the sins that are to be forgiven, and those that are not to be forgiven, unless sins are confessed to them. And being appointed judges by Jesus Christ, they must have a knowledge of the case, before they can pronounce sentence.

15. Did the first Christians confess their sins ?

Yes ; as is clear from Holy Scripture testifying that :

“ Many of them that believe, came confessing and declaring their deeds.” (Acts xix. 18.)

16. Has private confession always been practised in the Church?

There never was a time, nor a country, in which Catholics were not obliged to confess their sins, as may be easily proved from the testimony of the Fathers.

17. What says St. Cyprian in his sermon about those who had fallen into sin?

“My dear brethren,” says he, “let each one confess his sins whilst he yet enjoys life, and has the opportunity of being helped by the priest.” (Sermon de Lapsis.)

18. What says St. Basil?

“It is necessary that we confess our sins to those to whom the dispensation of the Sacred Mysteries has been confided.” (Rule 229.)

19. What says St. Ambrose in his Second Book on Penance, chap. 6?

“If you wish to obtain grace, confess your sins, for an humble confession dissolves all the bonds of sin.”

20. But would not God forgive our sins, if we were to confess them to him only?

By no means, as otherwise the full power which Christ gave to the priests of forgiving and retaining sins, would be vain and useless.

21. What says St. Augustine on this subject?

“Let no one say: I do penance privately before God; God, who knows me, sees what is going on in my heart. Was it then said in vain: ,Whatsoever ye shall loose on earth, it shall be loosed in heaven?’—were then the keys given in vain to the Church of God?” (Hom. xlix. chap. 3.)

22. Is, then, the sacrament of Penance necessary for salvation to all those who have grievously sinned after Baptism?

That the sacrament of Penance is necessary to all who

have grievously sinned after Baptism, is clear from Christ's words :

“ Whose sins you retain they are retained.”

23. When is it advisable to accuse ourselves of a sin of our past life, which we have already confessed ?

It is advisable to accuse ourselves of a sin of our past life :

1. When we have not committed a wilful fault since our last confession, and wish to receive the sacrament of Penance ;
2. When we have but venial sins to confess, and doubt whether we are really sorry for any of them.

24. What is a general confession ?

A general confession is one in which we repeat all or some of our former confessions.

25. For whom is a general confession necessary ?

A general confession is necessary :

1. For those who, in their former confessions, have concealed a grievous sin which they never confessed as concealed ;
2. For those who confessed their sins without sorrow and purpose of amendment ;
3. For those who were guilty of very culpable negligence in the examination of conscience.

26. When is a general confession very useful ?

A general confession is very useful :

1. Before first communion ;
2. Before entering another state of life ;
3. In dangerous illness ;
4. At the time of a jubilee, a mission, etc.

27. How do you make your confession ?

1. When I see the priest ready to hear me, I say :
“ Bless me, father, for I have sinned ” ;
2. After this, I say : “ I confess to Almighty God, to Blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed—through my fault—through my fault—through my most grievous fault ” ;
3. Then I tell the priest when I made my last confession, and the sins I have committed ;
4. After I have confessed my sins, I say : “ For these and all my other sins, which I cannot at present remember, I am heartily sorry, purpose amendment, and humbly beg pardon and absolution of you, my ghostly father.”

28. How should the questions which the priest makes concerning matters of conscience be answered ?

Questions made by the priest concerning matters of conscience, should be answered *quite candidly*.

ABSOLUTION.

1. Are our sins forgiven as soon as we have confessed them ?

No ; our sins are not forgiven until the priest has joined the *words* of absolution with our sorrowful confession and purpose of rendering satisfaction.

2. In which words does the priest give absolution ?

The priest gives absolution in these words : “ I absolve thee from thy sins in the name of the Father, and of the Son, and of the Holy Ghost.”

3. Which priests can give absolution ?

Only those priests can give absolution who are authorized by the Pope or the Bishop of the diocese to use their power of forgiving sins.

4. In whose name and in whose power does the priest forgive sins ?

The priest forgives sins in the name of God and by the power of Christ, which he received in Holy Orders, to forgive sins.

5. Why was the power of forgiving sins to pass, by means of Holy Orders, from the Apostles to their successors ?

The power of forgiving sins was to pass, by means of Holy Orders, from the Apostles to their successors, because Christ instituted the means of salvation for all times, and for all men who are in need of them.

6. Does the priest *truly* forgive the sins, or does he *only declare* that they are forgiven ?

Keys are not given to a person that he may *declare* the gate to be open, but that he may have the power either to open or shut it. Thus also the power of forgiving sins is not given to priests, in order that they may *declare* sins to be forgiven, but that they may *really and truly* forgive or retain them.

7. Can all sins be forgiven by the sacrament of Penance ?

Yes ; all the sins which we have committed after Baptism, can be forgiven by the sacrament of Penance, if we confess them with the necessary sentiments of contrition.

8. What graces does the absolution of the priest convey to the soul ?

Absolution remits :

1. The sins committed after Baptism ;

2. The eternal punishment, and at least a part of the temporal punishment due to our sins ;
3. It restores sanctifying grace, or increases it, if not lost ; and,
4. It also gives special graces, which enable us to lead a holy life.

9. What should we do whilst the priest is giving us absolution ?

Whilst the priest is giving absolution, we should renew our act of contrition with all the fervor of which we are capable.

10. How often can we receive the sacrament of Penance ?

We can receive the sacrament of Penance as often as we confess either a mortal or venial sin and are sorry for it.

11. When must we receive the sacrament of Penance ?

We must receive the sacrament of Penance, whenever we have had the misfortune to commit a mortal sin.

12. May a person, who has not received absolution, go to Holy Communion ?

A person, who has not received absolution, cannot go to Holy Communion, because his sins are not forgiven ; he should humbly follow the advice of the priest, render himself worthy of absolution, by true amendment of life, and return to the priest at the appointed time.

13. What should we do after confession ?

After confession, we should remain in prayer for some time, thank God for his great mercy to us, and perform, as soon as possible, the penance which the priest gave us to perform.

SATISFACTION.

1. What is satisfaction in the sacrament of Penance ?

Satisfaction in the sacrament of Penance is the per-

formance of the penance which the priest gives us in confession.

2. What should we do if we know that we are not able to perform the penance which the priest has given us ?

If we are not able to perform the penance, we should request the priest to give us another, which we are able to perform.

3. What sin is it *not* to perform the penance given in confession ?

It is a venial sin to neglect wilfully a penance given for venial sins ; and it is a mortal sin to neglect wilfully a penance given for mortal sins.

4. Why does the priest give us a penance to perform after confession ?

The priest gives us a penance to perform after confession for the expiation of the temporal punishment due to sin, and also for the amendment of our life.

5. Can a man, then, render satisfaction for his sins ?

No ; only Jesus Christ has satisfied for our sins, but with the help of his grace, we may apply his satisfaction to our souls.

6. In what manner is the satisfaction of Jesus Christ applied to our souls ?

Christ's satisfaction for our sins is applied to our souls in two ways : it either removes the entire punishments due for our sins, or else only a part of them.

7. On what occasion does Christ's satisfaction remove all punishments ?

Christ's satisfaction removes all punishments in Baptism.

8. When does it remove but a part of them ?

Commonly in the sacrament of Penance.

9. Is not, then, the whole punishment remitted with the guilt ?

No ; for it often happens that God when he pardons a sin changes the eternal punishment due to the sinner, into a temporal one.

10. What did the Prophet Nathan say to David, who had already repented of his sin ?

The prophet Nathan said to David :

“ The Lord hath taken away thy sin, nevertheless, the child that is born to thee shall surely die.” (2 Kings xii.)

11. Can the sinner obtain the remission of the temporal punishments still due to the divine justice ?

Every sinner can, with the grace of God, obtain the remission of temporal punishments due to his sins, and the Holy Scriptures exhort him to obtain the remission of those punishments.

12. What says the Prophet Daniel ?

The prophet Daniel says :

“ Redeem thy sins with alms.” (C. 4.)

13. Why does not God always remit the temporal punishments due to sin, together with the eternal ?

God does not always remit the temporal punishments together with the eternal :

1. Because his justice demands that, by enduring such temporal punishments, we should make some kind of reparation for the injury done to him ;
2. Because God wishes that the fear of such punishment should render us more cautious, and protect us from relapsing into sin.

14. By what other means may we obtain the remission of temporal punishments ?

We may also obtain the remission of temporal punishments :

1. By gaining the indulgences which the Church grants us ;
2. By earnestly asking of God to forgive them ;
3. By voluntary works of penance and charity ;
4. By patience in our sufferings.

15. What should those reasonably think who always fall back into the same grievous sins ?

Those who always fall back into the same grievous sins, should reasonably think that they have reason to fear that their confessions are bad.

16. What means should we especially use in order not to fall back into sin ?

The means which we should use not to fall back into sin, are :

1. Strictly to follow the instructions and directions of our confessor ;
2. Carefully to avoid the occasions of sin.
3. Daily to examine our conscience ;
4. To be assiduous in prayer, in hearing the word of God, and receiving the Sacraments of Penance and of the Holy Eucharist ;
5. Often to meditate on the eternal truths.

INDULGENCES.

1. What do we contract by every sin ?

By every sin we contract a guilt and a punishment.

2. What is meant by the *guilt* of sin ?

By the guilt of sin is meant the offence and contempt offered to God by sin.

3. What is meant by punishment of sin ?

By punishment of sin is meant all that we have to suffer in this world and in the next on account of sin.

4. By what means are the offence of God and the everlasting punishment of sin forgiven ?

The offence of God and the everlasting punishment and also a part of the temporal punishment are forgiven by the sacrament of Penance.

5. What means does the Church offer us to cancel the temporal punishment due still to sin ?

The means that the Church offers us to cancel the temporal punishment due still to sin is to grant us *Indulgences*.

6. What is an Indulgence ?

An *Indulgence* is the remission of temporal punishment due still to sin, after the guilt of sin (the offence of God) has been forgiven in the sacrament of Penance.

7. What are we bound to believe concerning Indulgences ?

Concerning Indulgences, we must believe :

1. That God has given to his Church the power of granting indulgences ;
2. That the use of Indulgences is salutary to the Christian.

8. Why are Indulgences very salutary ?

Indulgences are salutary :

1. Because we cancel by them our temporal punishment ; at least, to a certain extent ;
2. They induce us to do true penance and amend our life, since without penance and amendment of life they cannot be gained ;
3. They urge us to receive often the sacraments of

Penance and Holy Eucharist, and to perform good works ;

4. They console us in our fear of the judgment of God.

9. What is generally required to gain an Indulgence?

To gain an Indulgence, we must be in the state of grace, and perform the good works prescribed for gaining it.

10. Is it not true, then, that the Church, by granting Indulgences, frees us from the obligation of doing penance?

No ; the Church does not free us from the obligation of doing penance, for the greater our spirit of penance and love for God are the more certain we are of gaining Indulgences. The Church wishes to assist us in our efforts to expiate in this life all temporal punishments, in order thus to effect what in ancient times she endeavored to attain by rigorous penitential canons.

11. How many kinds of Indulgences are there?

There are two kinds of Indulgences : *Plenary* Indulgence, which is the remission of all temporal punishment ; and *Partial* Indulgence, which is the remission of but a part of the temporal punishment.

12. Who has the power to grant Indulgences?

1. The Pope has the power to grant *Plenary* and *Partial* Indulgences ; for, as successor of St. Peter, he has received from Christ the keys of the kingdom of heaven ; that is, he has power to remove such obstacles as hinder our entrance into heaven. Temporal punishment is an obstacle to our entrance into heaven. Therefore, the Pope has power to remit temporal punishment.

“Whatsoever thou shalt loose on earth, it shall be loosed also in heaven.” (Matt. xvi. 19, and xviii. 18.)

2. The Bishops also have power to grant Partial Indulgences.

13. Did the Apostles grant Indulgences?

Yes ; St. Paul remitted to the incestuous man of Corinth, the punishment imposed upon him.

“If I have forgiven anything, for your sake have I done it in the person of Christ.” (2 Cor. ii. 10.)

14. How does the Church remit the temporal punishment due to our sins?

The Church remits temporal punishment due to sin by making to divine justice compensation for us from the inexhaustible treasure of the merits of Christ and his saints.

15. What is meant by an Indulgence of forty days or seven years?

By an Indulgence of forty days or seven years is meant the remission of such a debt of temporal punishment as a person would discharge if he did penance for forty days or seven years, according to the ancient canons of the Church.

16. Can Indulgences be applied to the souls in purgatory?

Indulgences can be applied to the souls in purgatory, when the Pope has declared that they can be so applied.

17. What awaits us in the next life, if we neglect to make due satisfaction to divine justice?

If, in this world, we neglect to make due satisfaction to divine justice, greater suffering, without any merit, will await us in purgatory.

18. What is meant by a Jubilee?

A Jubilee is a Plenary Indulgence which the Pope

grants every twenty-five years, or upon extraordinary occasions.

19. What are the privileges of confessors, and of the faithful, during the time of the jubilee ?

1. During the time of the jubilee, the Pope grants to confessors a special power to absolve in reserved cases, and from ecclesiastical censures, and to commute private vows into other works of piety ;
2. The faithful are powerfully aided by divine grace in the work of their conversion and sanctification.

20. What are reserved cases ?

Reserved cases are special mortal sins, the absolution from which the Pope or the bishops reserve to themselves, in order to render these sins less frequent by making absolution more difficult.

21. What are censures ?

Censures are punishments of the Church, by which Christians, for some public and scandalous crimes, are deprived of spiritual benefits enjoyed by the rest of the faithful.

22. How many kinds of censures are there ?

There are three kinds of censures : Excommunication, Suspension, and Interdict.

23. What is Excommunication ?

Excommunication is a punishment of the Church, depriving one or more of the faithful of the common spiritual goods of the Church.

24. How many kinds of excommunication are there ?

There are two kinds of Excommunication : *Major* Excommunication, which cuts one entirely off from the Church ; and *Minor* Excommunication, which deprives

one of the right to receive the sacraments, or to be elected or presented to any ecclesiastical dignity.*

25. What is a suspension ?

Suspension is a punishment of the Church, depriving an ecclesiastic of the right to perform the offices of his order, etc.

26. What is an interdict ?

An Interdict is a censure of the Church, forbidding the public use of the sacraments and the divine office, as well as ecclesiastical sepulture, in punishment of notable and scandalous disobedience.

EXTREME UNCTION.

1. For whom did Jesus Christ institute the sacrament of Extreme Unction ?

Jesus Christ instituted the sacrament of Extreme Unction only for those Catholics who have come to the years of understanding and are in danger of death by sickness.

* The world is at present permeated with societies. Many inducements are held out to Catholics to join them. There is nothing against association for legitimate purposes, but prudence requires that before joining a society men should carefully examine the ends proposed and the means to be used, and also clearly see and understand the spirit that animates and directs the workings of the societies they seek to join. Four things are therefore to be carefully considered before joining a society--the ends, the means, the spirit that animates, and the character of the men that guide and control it. All this men should carefully consider when they propose joining a society, especially before investing their money, and thus involving themselves or their family interests.

For the better understanding of this difficult and gravely important subject, we give the following rules and marks by which both clergy

2. How do we know that Extreme Unction has been instituted only for dangerously sick Catholics ?

That Extreme Unction has been instituted only for dangerously sick Catholics, we know from the intallible teaching and constant practice of the Church, and also from the words of St. James, recorded in Holy Scriptures :

“Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him. (Chap. v. 14, 15.)

3. How does the priest give Extreme Unction ?

The priest, when giving Extreme Unction, anoints the different senses of the sick person with holy oil, and uses at each anointing, this form of prayer : “Through this holy unction, and his most tender mercy, may the Lord

an illaity will be able to know if a society is such that Catholics cannot join it :

1. Does it propose to itself “anything against Church or Government, no matter whether it exacts from its members an oath of secrecy, or not ?” (Decree of the Sac. Rom. Inq., 1846.)

2. “Do the members bind themselves by oath to do what may be commanded by the superior of the body ?”

3. “Do the members bind themselves to secrecy, which cannot be violated with impunity, even when legitimate authority interrogates ?”

4. “Do the members join for mutual defence in so strict alliance that thence arises danger of riot or bloodshed ?” All such societies are declared ‘wholly unlawful’ (Letter of S Cong. de Prop. Fide, July 1, 1870, to the Bishops of Canada.)

The Church loves light, and dislikes her children to belong to societies whose aims are concealed from the public. She has a right to know the ends and aims of the societies to which her children belong; if legitimate there is no need for secrecy. The Church does not oppose healthy organization, on the contrary; but her long experience has made her suspicious of organizations that work in the dark and guard their secrets by oaths. Nor does it need that socie-

forgive thee whatever sins thou hast committed by thy sight, by thy hearing," etc.

4. What are the graces bestowed upon the soul by Extreme Unction?

The graces bestowed upon the soul by Extreme Unction, are:

1. Extreme Unction increases sanctifying grace;
2. It remits venial sins and also those mortal sins which the sick person is sorry for and can no more confess;
3. It remits temporal punishments due to sin;
4. It frees the soul from the darkness of the understanding, the hardness of heart, and from affections to sensible things;
5. It encourages and strengthens the soul in her sufferings and temptations, and gives her great confidence in the mercy of God.

ties be condemned by name; if so organized that they come under the *class* of condemned societies, then Catholics cannot belong to them. Freemasons, Odd Fellows, Carbonari, Communists, Nihilists are societies forbidden to Catholics; also, oath-bound political societies, whose aims are revolution against legitimate government--in a word, all societies that excite to riot or bloodshed, or attack the right of property, or assail the civil or private rights of individuals. These and all kindred societies are forbidden to Catholics, let their names be what they may. Catholics joining such societies not only sin, but dying without repentance must be deprived of Christian burial.

Besides the above, Catholics may not belong to societies, be they labor unions, benevolent, oath-bound or not, which have prayers, a religious hierarchy, or religious rite or ritual other than Catholic, at which the members are required to be present and take a part.

"Every man," says St. Thomas, "has a right to acquire things so as to own them and dispose of them. This is necessary; for every one takes greater interest in working for himself than for a commun-

5. Why do many sick persons become quite well again after receiving Extreme Unction ?

Many sick persons become quite well again after receiving Extreme Unction, because this sacrament, when received in due time, often relieves the pains of sickness and restores perfect health. "The prayer of faith," says St. James, "shall save the sick man, and the Lord shall raise him up."

6. What, therefore, is Extreme Unction ?

Extreme Unction is a sacrament, in which by the anointing with holy oil and the prayers of the priest, the sick receive the grace of God for the comfort of their souls, and often also of their bodies.

7. When is Extreme Unction received in *due* time ?

Extreme Unction is received in *due* time when it is received as soon as the sickness of a person is regarded dangerous.

ity. Moreover, there could be no more peace among men, if the right of acquiring things as one's own, was not firmly established foreverly individual." A man's labor, therefore, is his own. The strong arm of the poor man and the skill of the mechanic are as much his stock in trade as the gold of the rich man, and each has a right, as he pleases, to sell his labor at a fair price. Men have also a right to band together and agree to sell their labor at any fair price within the limits of Christian justice, and so long as men act freely, and concede to others the same freedom they claim for themselves, their is no sin in labor banding together for self-perfection. But when men attempt to force others to work for a given price, or by violence inflict injury, bodily or temporal, they sin. If men are free to band together, and agree not to work for less than a given price, so others are equally free to work for less or more as they please. All men have a right to sell their labor at such price as they deem fair, and no man or union has a right to force another to join a union, or to work for the price fixed upon by a union. Here is where labor unions are

8. Why is it very unreasonable for a sick person to put off being anointed till there is no hope of recovery ?

It is very unreasonable for a sick person to put off being anointed till there is no hope of recovery :

1. Because it is then impossible, in the natural course of things, to be restored to health by Extreme Unction ;
2. Because he exposes himself to the danger of not having the priest soon enough to receive Extreme Unction ; or of receiving it in a state of unconsciousness, and of going into eternity with fewer merits and less grace, on which the degree of eternal happiness depends ;
3. Because, during his sickness, he is deprived of the graces of this sacrament, which he needs to bear the pains of sickness with patience and resignation to the holy will of God ;
4. Because the eternal happiness of many a sick person depends on receiving the sacraments of the dying in due time.

liable to fail, and in which they cannot be sustained. If one class of men is free to band together and agree not to sell their labor under a given price, so are others equally free not to join such unions, and also equally free to sell their labor at such price as they may determine upon.

On the other hand, capital must be liberal towards labor and share justly and generously the profits with labor, being mindful of the command "not to muzzle the ox that trampeth out the corn," "nor to defraud the laborer of his wages." Capital has no more right to undue reward than labor, nor should capital be unduly protected at the expense of labor. Capital and labor should work hand in hand, and proportionately share the values they have naturally produced. Nature gives the raw material ; labor and skill give it its value ; cap-

9. Is Extreme Unction necessary to salvation ?

Extreme Unction is not absolutely necessary to salvation, yet it would be a great sin not to receive it through neglect or indifference.

10. How should sick persons prepare for Extreme Unction ?

To prepare for receiving Extreme Unction, sick persons should, if possible confess their sins, or else make at least an act of perfect contrition, and then receive the Holy Viaticum with true sentiments of faith, hope, charity and resignation to the holy will of God ; for such is the perpetual practice of the Church.

11. How often can Extreme Unction be received ?

In every dangerous illness Extreme Unction can be received *once* ; it can, however, be repeated, in the event

ital gives direction, and advances reward to labor and skill, waiting until in turn it can realize on its outlays. They are mutually dependent on each other, and should mutually labor for each other's interest—capital recognizing the rights of labor and labor in turn recognizing the rights of capital.

“No man,” says St. Thomas, “should hold things so exclusively as his own as not to share them with others in their need.”

Now, secret societies excite and encourage every conflict of labor with capital, propagate trades-unions, labor-unions, assume the direction of them whenever they can, unite them in general confederation, and practically affiliate them to themselves. Hence, it is not lawful for Catholics to be members of such unions or partners in any attempt to coërcé others against their just rights ; nor can they by overt or secret acts, or violence, do injury to the person or property of others. What one man claims for himself he must concede to another.

If Catholics have joined societies which the Church has condemned, or if they belong to societies which the Church, through her constituted authorities, declares unlawful, then they are bound in conscience, let the pecuniary loss be what it may, to leave such societies, being mindful of the words of Christ, “What shall it profit a man if he gain the whole world and suffer the loss of his soul ?”

of a relapse, after the first dangerous crisis has passed.

12. What should be in the room of a sick person ?

In the room, in which the priest gives the sacraments to a sick person, there should be :

1. A crucifix, blessed and indulgenced;
2. A picture of the blessed Virgin Mary;
3. Holy water ;
4. A table, covered with a white cloth, and two blessed wax-candles;
5. The Rosary, and a prayer-book, containing acts of faith, hope, charity, contrition, resignation to God's will, and other prayers for the sick

13. What sin is committed by the relatives or the attendance of a sick person, if, through their fault, the sacraments of the dying are not administered to him in due time ?

Relatives or attendants of a sick person commit a mortal sin, if, through their fault, the sick person does not receive the sacraments of the dying in due time. *

* A great means to dispose sick people to submit to God's holy will and to holy indifference for life or death, is to show them that, by accepting death with perfect resignation to the holy will of God, they die with a merit similar to that of a martyr and go straight to heaven after death.

Death is the last sacrifice that we can make to God ; it is a sacrifice most difficult to make, because death is unnatural. Death is a punishment inflicted on all men in consequence of the sin of Adam ; it is revolting to our nature ; for man was not made to die. Now, to die perfectly resigned to the just and holy will of God, is to die with a merit similar to that of martyrdom. According to St. Augustine and St. Thomas Aquinas, the merit of martyrdom does not consist merely in suffering many horrible torments ; it consists rather in the conformity of the martyr's will to the holy will of God. Now, if God, instead of employing the hand of the executioner, makes use of some natural means, such as sickness, or an accident, to take away my

HOLY ORDERS.

1. By which sacrament are priests ordained ?

Priests are ordained by the sacrament of Holy Orders.

2. Who first ordained priests ?

Christ, the Eternal Priest, first ordained priests.

3. When and how many priests did Christ ordain ?

Christ ordained, at the Last Supper, twelve priests, called the Apostles.

4. What power did Christ bestow upon the Apostles ?

Christ bestowed upon his Apostles his own power as priest, as teacher and as ruler.

5. Why did Christ bestow his own powers upon the Apostles ?

Christ bestowed his own powers upon the Apostles, life, and I accept death with as much resignation as the martyr, God will give me a reward similar to that of the martyr. Now, our faith teaches that a martyr, after death, goes straight to heaven. If I die, then, with the disposition and merit of a martyr, my reward will be similar to his. Hence, not only those acquire the merit and crown of martyrdom, who die for the faith, but also all those who cheerfully accept death for the love of God. Such a death is an act of perfect love, because by it we abandon and sacrifice ourselves without reserve to the holy will of God. Consequently, such an act of love cancels sin and the punishment due to it. In order to be able to make this act of love at the hour of death, we should accustom ourselves to make it often during life. We should often make an offering of our life to God, declaring ourselves ready to accept at any time the kind of death which he has decreed for us from all eternity. As soon as the holy martyrs knew that they had to suffer martyrdom, they began to make frequent offerings of their life to God. For every such act they have received a special reward in heaven. We should imitate their example, because we, too, shall receive in heaven as many crowns as we have made acts of entire abandonment of ourselves into the hands of God. We should daily beseech our Lord most earnestly to grant us the grace to accept death at his hands with the intention of pleasing him and doing his holy will.

because, after ascending into heaven, he wished to *sacrifice himself* in Mass, to *teach* and to *rule* the people *through the Apostles*.

6. Were these powers to die out with the Apostles ?

No ; Christ gave also power to the Apostles to bestow their powers upon others by the sacrament of Holy Orders.

7. Who have the power to ordain priests ?

Only Catholic Bishops have, by a special consecration, received the power to ordain priests, as is evident :

1. From Holy Scripture ; St. Paul writing to Bishop Titus, says : “ I left thee in Crete, that thou shouldst ordain priests in every city.” (C. i. 5.)
2. From tradition ; for from the beginning of Christianity up to the present time, there cannot be named a single priest that was not ordained by a Bishop.

8. What says St. Epiphanius against Arius ?

St. Epiphanius says that the seventy-fifth heresy is, to say with Arius, that priests and Bishops have an equal power.

9. What says St. Jerome, writing to Evagrius ?

St. Jerome says, that priests do almost the same things as Bishops, but they do not *ordain* priests.

10. Why cannot civil authorities, or Christian communities, confer spiritual powers ?

Civil authorities, or Christian communities cannot bestow spiritual powers, for the simple reason that they have no spiritual powers.

11. What power does the sacrament of Holy Orders bestow upon those who receive it ?

The sacrament of Holy Orders bestows upon those who receive it, the power to say Mass, to forgive sins, to preach the word of God and perform other priestly functions.

12. Which are the outward signs of Holy Orders, signifying the bestowing of the invisible power of grace ?

The outward sign of the sacrament of Holy Orders, signifying the bestowing of the invisible power and grace, are the imposition of hands and the prayer of the Bishop, the delivery of the chalice with wine, and of the paten with bread. St. Paul writes to Bishop Timothy : "I admonish thee that thou stir up the grace of God, which is in thee by the imposition of my hands," (1 Tim.i. 6) ; and by prayer and imposition of hands, Paul and Barnabas were also ordained : "Then they, fasting and praying, and imposing their hands upon them, sent them away." (Acts xiii. 3.)

13. What, then, is Holy Orders ?

Holy Orders is a sacrament, which bestows on the recipient of this sacrament the powers of the priesthood, an increase of sanctifying grace, and an especial grace to discharge faithfully the sacred duties of the priesthood.

14. Why is this sacrament called *Holy Orders* ?

This sacrament is called Holy Orders, because the sacred powers of the priesthood are only gradually communicated to the candidate, and these gradual steps to the priesthood are called Orders.

15. Which are the lowest Orders ?

The lowest Orders are the *Four Minor Orders*, which

give to those who receive them, the power to perform certain offices in connection with the divine service.

16. Which are the other Orders preparatory to the priesthood ?

The other Orders preparatory to the priesthood are : the Order of *Subdeacon*, which gives to the receiver of it the power to assist the deacon at Mass ; and the Order of *Deacon*, which gives to the recipient of it the power to assist immediately the priest at the altar, to baptize, to preach the Gospel and to give Holy Communion.

17. If a person, then, should say : “ He is a priest, has power to preach, to say Mass, to hear confession, and the like ; ” but has not yet received Holy Orders, is he a priest ?

A person who has not received Holy Orders, is but a layman, who has no power whatever from Christ or from his Church to perform any priestly functions ; he is like an actor on the stage who plays the king, but he is no king ; he is a false prophet who leads the people to everlasting perdition.

18. Can any one who has been ordained priest, ever cease to be a priest ?

He who has been ordained priest, remains a priest forever, because, by the sacrament of Holy Orders, his soul has been *consecrated* and *indelibly marked* as priest for all eternity.

19. Can a priest make use of the powers of the priesthood as he pleases ?

No ; a priest can make use of the powers of the priesthood only with the permission of the Pope or his Bishop.

20. Who may receive Holy Orders ?

Holy Orders should be received by him only who is called by God and well prepared to become a priest.

“Neither doth any man take the honor to himself, but he that is called by God, as Aaron was.” (Heb. v. 4.)

21. Who may believe himself called by God to the priesthood?

He, whose desire to become a priest is great and disinterested, and whose talents, mind, learning and virtue, qualify him for that holy state, may believe himself called by God to the Priesthood.

22. What does Christ do through the priest ?

Through the priest, Christ :

1. Changes bread into his Body and wine into his Blood at Mass, and offers himself for us to his heavenly Father ;
2. Baptizes the children of men and adopts them as children of God ;
3. Gives through the Bishop, confirmation to Christians and makes them his soldiers ;
4. Gives himself in Holy Communion to the people ;
5. Forgives sins ;
6. Anoints the sick through the priest ;
7. Christ ordains priests through the Bishop ;
8. Joins people in holy wedlock through the priest ;
9. Preaches through him ;
10. Consoles the afflicted through him ;
11. Assists the sick and the dying through him ;
12. Strengthens and encourages the good through him ;
13. Exhorts, through him, the sinner to return to God ;
14. Forces, through him, the devil to leave persons whom he has terribly molested ;

15. Blesses, through him, parents and children, masters and servants, the cattle, the fields, the air, the graves of the rich and of the poor ;—in a word, bestows, through him, all the blessings that he has merited for us through his life and death upon the cross.

23. What, therefore, is the greatest blessing that God can bestow upon the people ?

The greatest blessing that God can bestow upon the people is to give them holy and learned priests.

24. What must the faithful do to obtain this unspeakable blessing of God ?

To obtain this unspeakable blessing of holy and learned priests, the faithful must often, from the bottom of their hearts, ask God for this blessing, and make themselves worthy of it by great love for the Catholic Church and by profound respect for priests.

“ Pray ye, therefore, the Lord of the harvest, that he send forth *laborers* into his harvest.” (Matt. ix. 38.)

25. What should we do, if we see in any priest human failings ?

If we see, in any priest, human failings, we should not be scandalized at them, nor speak of them, but go by the advice of our Lord :

“ Whatsoever they shall say to you keep and do, but according to their works do ye not.” (Matt. xxiii. 3.)

MATRIMONY.

1. Who instituted Matrimony ?

God himself instituted Matrimony when he gave Eve to Adam, to be his wife ; and Christ raised Matrimony to the dignity of a sacrament.

2. How do we know that Matrimony is a sacrament?

That Matrimony is a sacrament, we know—

1. From St. Paul, who calls Matrimony in the Church
“a great sacrament.” (Eph. v. 32.)
2. From the infallible teaching of the Church, which
has always held that Matrimony between baptized
persons is a sacrament.

3. For whom did Christ institute the sacrament of Matrimony?

Christ instituted the sacrament of Matrimony for those
Christian men and women who are called by God to the
married state of life.

4. Which persons can receive the sacrament of Matrimony?

Only an unmarried Christian man and an unmarried
Christian woman, who are free from every impediment
to marriage, can lawfully receive the sacrament of Matri-
mony.

5. How is the sacrament of Matrimony received?

The parties declare, before the priest and two witnesses,
that they take each other for husband and wife, where-
upon the priest blesses their union.

6. What are the effects of the sacrament of Matrimony?

The effects of the sacrament of Matrimony are :

1. It establishes between husband and wife a holy
union so firm and strong that no power on earth
can dissolve the bond of Christian marriage ;
2. It gives them grace to fulfil their duties towards
each other and their children.

7. What, then, is Matrimony in the Church?

In the Church, Matrimony is a sacrament which indis-
solubly unites in holy wedlock an unmarried Christian
man and an unmarried Christian woman, who are free from

all impediments to marriage, and gives them the graces necessary to fulfil the duties of their state of life.

8. How do we know that no power on earth can ever dissolve the bond of Christian marriage ?

That no power on earth can ever dissolve the bond of Christian marriage, we know from Christ himself, who has said : “ What God hath joined together, let no man put asunder.” (Matt. xix. 6 ; Rom. vii. 2, 3 ; 1 Cor. vii. 10, 11.)

9. How long, then, does the bond of Christian marriage last ?

The bond of Christian marriage lasts until either the husband or the wife is dead.

10. May married people be lawfully separated ?

Married people may be lawfully separated by the authority of the Church, for very grave reasons ; but one party cannot marry again whilst the other is alive.

“ I say to you, that whosoever shall put away his wife, and shall marry another, committeth adultery ; and he that shall marry her that is put away, committeth adultery.” (Matt. xix. 8, 9.)

11. What are the duties of married people ?

1. They should always live together in peace and conjugal fidelity ;
2. They should assist each other in leading holy lives ;
3. They should bring up their children in the fear and love of God, and not have such servants in the house as might endanger their innocence ;
4. The husband should be kind to his wife, support and cherish her. The wife should obey her husband in all that is just and honorable, and conscientiously manage the domestic concerns.

12. What are the words of St. Paul on this subject ?

“As the Church is subject to Christ, so also let the wives be to their husbands in all things,” that is, in all things that are just and honorable. “Husbands, love your wives, as Christ also loved the Church and delivered himself up for it. For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church.” (Ephes. v. 24–29.)

13. What has God said of the adulterer ?

“He that is an adulterer,” says God, “shall destroy his own soul ; he gathereth to himself shame and dishonor, and his reproach shall not be blotted out.” (Prov. vi. 32, 33.)

14. Is a promise of marriage binding in conscience ?

A promise of marriage is binding in conscience, as long as no grave reason exists for breaking it.

15. Why are the banns of an intended marriage published in the Church ?

The banns of an intended marriage are published in the Church, in order that any one knowing of an impediment to the marriage, should make it known to the priest.

16. What is meant by an impediment to marriage ?

An impediment to marriage is :

1. A circumstance which, on account of the law of nature, or of the Church, prohibits parties from contracting marriage *validly* ; as, for instance, near relationship, a solemn vow of chastity, one of the parties not being baptized, etc. ;
2. A circumstance which, on account of the law of the Church, prohibits parties from contracting marriage *lawfully*, as, for instance ; the simple private

vow of chastity, a promise of marriage to another person, mixed marriage.

17. Can the impediments to marriage be removed ?

The Church can dispense in some of the impediments for sufficient reasons : on this subject parties must consult their pastor.

18. What is the marriage called in which one of the parties is not a Catholic ?

A marriage, in which one of the parties is not a Catholic, is called a *mixed* marriage.

19. Why does the Church greatly disapprove of mixed marriages ?

The Catholic Church greatly disapproves of *mixed* marriages :

1. Because the Catholic party is exposed to the danger of losing the faith, or of becoming indifferent to it ;
2. Because the Catholic education of the children is generally neglected, and often made impossible ;
3. Because the non-Catholic party does not believe in the indissolubility of the bonds of marriage ;
4. Because the happiness in married life depends chiefly on union in the true faith.

20. On what condition does the Church grant dispensation in a mixed marriage ?

The Church grants, though very reluctantly, dispensation in a mixed marriage, on condition :

1. That there is a grave reason for such a marriage ;
2. That the Catholic party is allowed the free exercise of religion ;

3. That all the children be brought up in the Catholic religion ;

4. That the Catholic party will endeavor to persuade the non-Catholic to embrace the true faith.

21. Can, then, a Catholic ever be permitted to contract a mixed marriage unless the Catholic education of the children be previously secured ?

No ; for such a marriage would be a grievous sin against the Catholic Church and the spiritual welfare of the children that may be born ; wherefore, the Church can, in no case, give her consent to it.

22. Can parents consent to such a marriage ?

By no means ; and the parents who consent to such a marriage of their child, render themselves guilty of the same sin as the child, and incur a severe responsibility before God.

23. May a Catholic be married by a Protestant minister ?

A Catholic who goes to a Protestant minister to be married commits a mortal sin, is excommunicated, and unworthy to receive the sacraments, until he does true penance.

24. What should those bear in mind who intend to enter the married state ?

1. Those who intend to enter the married state, should ask God to guide them in the choice of their state of life ;

2. They should consult their confessor and their parents ;

3. They should, in their choice, care more for religion and virtue than for temporal advantages ;

4. They should consider well whether they will be

able to fulfil the weighty duties of the married state.

25. Who will generally prove to be a bad husband ?

1. He who cannot support his wife and children ;
2. He who is a free-thinker and a member of a secret society ;
3. He who is addicted to gambling, drinking, cursing, and has no respect for his parents, brothers, or sisters.

26. Who will generally turn out to be a bad wife and mother ?

1. She who is full of vanity and caprice, and is extravagant in dress.
2. She who is not pious, modest, industrious, and economical, and has not the requisite virtue, intelligence, and learning in religious matters, in order to be able to give her children a Christian education.

27. How should those about to be married prepare themselves for the sacrament ?

Those who are about to be married, should :

1. Lead pure lives, and draw upon themselves God's blessing, by prayer and good works ;
2. They should enter the married state with a pure and holy intention ;
3. Before they marry, they should be properly instructed concerning the great sacrament of Matrimony and the duties of husband and wife, and make a good confession, receive holy communion, and, if possible, have a nuptial Mass ;
4. They should, in due time, see their pastor about their intended marriage.

28. Are all men obliged to marry ?

Not at all ; else, why should the Apostle say : “ I say to the unmarried, it is good for them if they so continue, even as I.” (1 Cor. vii. 8.)

29. Does not the same Apostle say, that, in order to avoid all impurity every man should have a wife, and every woman a husband ?

He only wishes to say, that it is lawful for every man to have *one* wife, and not more, or else, he would not have added : “ Art thou loosed from a wife, seek not a wife.”

30. The same Apostle, writing to Timothy, says : “ It behooveth a Bishop to be the husband of one wife.”

The Apostle means to say that a widower who has been married more than once, should not be chosen Bishop.

31. Does not God say to Adam and Eve, and in them to the whole Christian race, “ increase and multiply ” ?

These words contain no command, but rather a blessing to render them fruitful.

32. Does the Catholic Church hinder anyone from marrying ?

No ; she leaves everyone free in this matter.

33. Does not the Church forbid priests to marry ?

She does ; but she obliges no one to become a priest.

34. What does the Church require of those who receive Holy Orders ?

She requires them to observe the vow of chastity, which they voluntarily make to God.

35. Why does the Church require the vow of chastity from those who enter Holy Orders ?

She does so, in order that her priests may acquit themselves of the functions of the sacred ministry with greater decorum and liberty.

36. What says St. Paul on this subject ?

“ He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife ; and he is divided.”
(1 Cor. vii. 32, 33.)

37. Do we know of any faithful priest or Bishop who, in the primitive ages of the Church, married, after receiving Holy Orders ?

The enemies of our religion cannot mention one.

38. What are the words of the sacred canon of the Second Council of Carthage ?

“ We find it proper, that Bishops or priests, and all who are entrusted with the administration of the sacraments, should observe continence.”

39. Why did the Council make this regulation ?

“ In order,” says the Council, “ to observe what was taught by the Apostles, and what has always been practised by the Church.”

40. Which states of life are superior to the married state ?

The states of life which are superior to the married state, are :

1. The *single* state, or *perfect chastity* embraced forever for the love of God. (1 Cor. vii. 32, 38, 40.)
“ Virginitv,” says the Catechism of the Council of Trent, “ is highly recommended in Holy Scripture and counselled to every one, because it is more profitable and fuller of holiness and perfection than the marriage state.” Any one who denies this

truth, is solemnly excommunicated from the Church.*

2. The *religious* state, in which persons vow *voluntary poverty, perpetual chastity, and entire obedience* to a spiritual superior.

“If thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasure in heaven: and come, follow me.” (Matt. xix. 21.) “If any man will come after me, let him deny himself, and take up his cross, and follow me.” (Matt. xvi. 24.)

41. Which state of life should a person choose?

A person should choose the state of life to which he is called by God.

42. How is the call of God to a certain state of life known?

The call of God to a certain state of life is known :

1. By a *strong inclination and love* which a person, during some time, has felt for a certain state of life;
2. By the qualities of body and soul which a person must have to be able to comply with the duties of the state of life which he feels inclined to embrace ; that is, he must have good health, a strong mind, and a good heart. †

* “If any one shall say that the marriage state is to be preferred to the state of virginity, or, of celibacy, and that it is not better and more blessed to remain in virginity, or in celibacy, than to be united in Matrimony ; let him be anathema.” (Counc. of Trent, Sess. xxiv. Can. 10.)

† I am accustomed to tell the young to say every day one Hail Mary in honor of their guardian angel, in order that God, through the guardian angel, may lead them to embrace the station of life in which he wishes them to live. Those who are faithful to this pious practice, will not easily mistake their vocation.

SACRAMENTALS.

1. What do we call the objects blessed or consecrated by the Church for divine service, or for our own use, as holy-water, salt, oil, palms, bread, wine, and the exorcisms, blessings, and consecrations, used by the Church.

Such blessed objects, exorcisms and consecrations are called *Sacramentals*, because they resemble Sacraments.

2. Is there a great difference between the *Sacraments* and the *Sacramentals* ?

There is, indeed, a great difference between the *Sacraments* and the *Sacramentals* :

1. The *Sacraments* have been instituted by *Jesus Christ*, to bestow infallibly, upon the worthy recipient the *graces* for which Christ instituted them ; but the *Sacramentals* have been instituted by the Church, by virtue of the power received from Christ to bless, to consecrate, and to exorcise certain objects, and the measure of sharing in the blessings of the *Sacramentals* depends on the faith and pious intention of the person who makes use of them ;

2. The *Sacraments* are *necessary* means of grace, ordained by Jesus Christ ; but the *Sacramentals* are only recommended by the Church as useful and pious practices, by which to share in the blessings and prayers of the Church.

3. Why has the Church instituted *Sacramentals* ?

The Church has instituted *Sacramentals*, in order that, through them, we may become partakers of her prayers and blessings.

4. Are the prayers of the Church very efficacious ?

The prayers of the Church are very efficacious, because her prayers are always united with the prayers of Christ and his saints.

5. What blessing does the Church ask of God when she consecrates certain objects ?

When the Church consecrates certain objects, she asks God not to punish us as we have deserved ; to protect us against the evil spirits ; to grant us peace, and bless us, soul and body.

6. Why does the Church bless churches, altars, bells, vestments, and other things belonging to the divine service ?

The Church blesses objects belonging to the divine service, in order to dedicate them in a particular manner to the divine service, and render them sacred and salutary to us.

7. Why does the Church bless bread, wine, fruit, and the like ?

The Church blesses bread, fruit and the like, to imitate the example of Jesus Christ, who blessed loaves and fishes ; for, "Every creature is sanctified by the word of God and prayer." (1 Tim. iv. 5.)

8. Why are candles blessed on the feast of the Purification ?

Candles are blessed on the feast of the Purification, because it was on that day that our Saviour, who is the Light of the world, first appeared in the temple.

9. Why are ashes distributed on the first day of Lent ?

Ashes are distributed on the first day of Lent, in order to remind us that we shall all return unto dust and ashes, from which our bodies came.

10. Why are palms blessed on Palm-Sunday ?

On Palm-Sunday, palms are blessed to commemorate the triumphant entry of our Saviour into Jerusalem.

11. What are exorcisms ?

Exorcisms are the rites and prayers instituted by the Church for the casting out of devils, or restraining them from injuring any of God's creatures.

12. What are Agnus Deis ?

Agnus Deis are wax, blessed and anointed with holy chrism by the Pope.

13. What is the scapular ?

The scapular is a badge of devotion worn in honor of the Blessed Virgin, who, in the twelfth century revealed it to Blessed Simon Stock, Superior of the Carmelites.

14. What did the Blessed Virgin promise to Simon Stock ?

The Blessed Virgin promised to Blessed Simon Stock to obtain for those who constantly wear the scapular, and endeavor to lead a Christian life, extraordinary graces, and especially the grace of a happy death, and a speedy deliverance from purgatory.

15. What is the prayer of the Church when the priest blesses water ?

When the priest blesses water, the Church prays that by the power of the Holy Ghost the snares of the wicked spirit may become harmless for those who use holy water.

16. How long has holy water been in use ?

Holy water has been in use from the beginning of Christianity, as St. Cyprian, St. Cyril, St. Augustine, and many other Fathers testify.

17. When does a Christian sprinkle himself with holy water ?

A good Christian sprinkles himself with holy water,

not only when he enters or leaves the church, but also when he enters or leaves his house, when he rises in the morning or retires at night, and on other occasions, begging of God at the same time, that, through the blood of Jesus Christ, he may be more and more purified and protected from all dangers of soul and body.

PART IV.

THE LORD'S PRAYER.

§ 1. Prayer, the Great and Universal Means to Obtain the Grace of God.

1. Does God give to all men sufficient grace to be saved ?

God gives to every man sufficient grace to pray ; and has promised to hear our prayer for other graces necessary for salvation.

2. What means to pray ?

To pray means to raise our mind and heart to God, to adore him, to praise him, to thank him, or to beg of him blessings for soul and body.

3. What means to adore God ?

To adore God means to acknowledge him as the Supreme Lord and Maker of heaven and earth.

4. What is to praise God ?

To praise God is to rejoice at his greatness, goodness, and other perfections, and to adore and glorify him because of them.

5. Why must we praise God ?

We must praise God, because he created us, in order

that we might glorify and praise him in time and for all eternity.

6. Why must we thank God for his gifts and blessings ?

We must thank God for his blessings, because ingratitude is a detestable vice, whereas gratitude is the best means to obtain new blessings.

7. Why must we ask God for his gifts and blessings ?

We must ask God for his blessings, because Jesus Christ has commanded us to do so.

“Ask, and it shall be given you ; seek, and you shall find ; knock, and it shall be opened to you.” (Luke xi. 9.)

8. But does not God know of what we stand in need ?

God knows, indeed, all our wants ; but we do not pray to God to make known to him what we need, but to acknowledge that we depend on him as the Giver of all blessings.

9. Is prayer necessary for salvation ?

Yes ; God made prayer a necessary means of salvation, both for sinners to recover his grace and friendship, and for the just to be able to persevere in his grace to the end.

“And he spoke also a parable to them, that we ought always to pray, and not to faint.” (Luke xviii. 1.)

10. How do we know that God gives to every man the grace of prayer ?

God commands all men to pray to him, and ask for his graces, which command he could not give them if he did not give them the grace to pray.

“Watch ye and pray.” (Matt. xxvii. 41.) “Seek ye the Lord and be strengthened : seek his face evermore.” (Ps. civ. 4.) “Let nothing keep thee from praying always.” (Eccles. xviii. 22.)

11. But are there not many men who say that they cannot pray ? How can they have sufficient grace to pray ?

It may be that they are not able to perform a fervent prayer, to which God grants those graces necessary for salvation, but if they ask and continue to ask of God the grace to pray better, he will hear them.

12. What are the words of St. Alphonsus on this subject ?

“As God, in the natural order, ordained that man should be born naked, and in want of many of the necessaries of life, and as at the same time he has given him hands and understanding to provide for all his wants, so also, in the supernatural order, man is born incapable of obtaining salvation by his own strength ; but God, in his infinite goodness, grants to every man the grace of prayer, and wishes that all should make constant use of this grace, in order thereby to obtain all other necessary graces.”

13. What do the Fathers of the Council of Trent say on this subject ?

“God does not command impossibilities, but, when commanding, he admonishes us to do what we are able, and pray for what we are not able to do, and he then aids us that we may be able.” (Council of Trent, Sess. 6, chap. xi.)

14. Is it then certain that God will give all the graces necessary for salvation to every man if he sincerely asks for them, and continues to ask for them ?

This is as certain as that there is a God, because God has most solemnly promised to give to all men, without exception, all that they ask of him.

“Amen, amen, I say to you, if you ask the Father anything in my name, he will give it to you.” (John xvi. 23;) and, “Everyone who asks shall receive.” (Matt. vii. 7.)

15. What do we learn from these words of our Lord ?

That the grace of prayer is a *universal* means by which every grace necessary to bring us to eternal life may be obtained with certainty, since the Son of God cannot lie.

16. Why is prayer a *universal* means of salvation ?

Prayer is a universal means of salvation :

1. Because this means of grace is given to all without exception ;
2. Because, only to this means God has promised all the efficacious helps or graces of assistance necessary for our salvation.

17. But are not the sacraments necessary means of salvation ?

The sacraments are, indeed, necessary means of salvation ; but they are only *particular* means, each producing and procuring particular graces : Baptism produces one, Penance another, and so with the other sacraments, or means of salvation ; but to none of these, nor to all put together, without prayer, has God promised all the graces necessary for eternal life.

18. What grace does the sinner obtain, if he perseveres in asking God to save him ?

If the sinner perseveres in asking God to save him, he will obtain from God the grace :

1. To know and to believe the truths of religion (if he is as yet deprived of this knowledge), and to understand the misery and the danger in which his soul is ;

2. To be truly sorry for his sins ;
3. To purpose firmly to believe and to do all that God commands ;
4. To hope confidently for the forgiveness of his sins through the merits of Christ ;
5. To desire to receive the sacrament of Baptism, or (if baptized) the sacrament of Penance as the means of obtaining *sanctifying* grace.

19. What are we to learn from this ?

That no one can excuse himself before God by saying that his salvation is impossible on account of the difficulties and obstacles which he meets in the way of salvation.

20. Why can no one excuse himself thus ?

Because God will answer—If you have not life and strength and courage enough to overcome all obstacles in the way of your salvation, why do you not ask me to come to your assistance.

21. On what, then, does our salvation depend ?

Our salvation depends on the good use of the grace of prayer. By making use of this grace, the worst sinner as well as the greatest saint may obtain every efficacious grace necessary for his salvation ; for Jesus Christ has promised to hear the prayers of all, and he cannot break his promise.

22. Whose fault is it if a sinner is damned ?

If a sinner is damned, it is his own fault, because he did not profit by the grace of prayer.

23. Does the grace of God, then, force our free-will to do good ?

By no means ; grace not only leaves our will perfectly free, but even increases considerably its liberty, because

grace so powerfully assists our will as to make us do more freely and more readily what leads to salvation, and avoid what leads to damnation.

“He could have transgressed, and hath not transgressed, and could do evil things, and hath not done them.” (Eecl. xxxi. 10.) “Before man is life and death, good and evil: that which he shall choose shall be given unto him.” (Eecl. xv. 18.) “Jerusalem, Jerusalem, how often would I have gathered together thy children and thou wouldst not.” (Matt. xxiii. 37.)

24. What is to co-operate with grace ?

To co-operate with grace is to avoid sin, and to do good, in spite of all natural repugnance.

“I have labored more abundantly than all they,” (Apostles) “yet not I, but the grace of God with me.” (1. Cor. xv. 10.)

25. Are we bound to co-operate with the grace of God ?

Yes ; for every man will be judged according to the measure of grace which he has received.

“Unto whomsoever much is given, of him much shall be required.” (Luke xii. 48.) “I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.” (Capharnaum) (Matt. xi. 24.) The parable of the talents.

26. How must we pray to obtain whatever we ask of God ?

To obtain whatever we ask of God, we must pray :

1. For a lawful object ;
2. With humility ;
3. With devotion and fervor ;
4. Our prayer must be followed by amendment of life ;
5. It must be united with forgiveness of injuries ;
6. It must be confident ;
7. Our prayer must be persevering.

27. When is the object of our prayer lawful ?

The object of our prayer is lawful, when we pray for something that tends to our salvation.

28. When is the object of our prayer unlawful ?

The object of our prayer is unlawful, when we pray for something that is hurtful to our salvation, or when we pray for deliverance from certain evils, which God knows to be useful to our advancement in humility, and other virtues ; or when we pray for something from motives of ambition, or from indiscreet zeal and the like.

29. When do we pray with humility ?

We pray with humility if we pray with the consciousness of our own unworthiness, and with a sincere acknowledgment of our own weakness and misery.

30. When do we pray with devotion and fervor ?

We pray with devotion and fervor, when we think of what we say to God in prayer, and to whom we say it, and are in earnest to obtain what we ask.

31. Why must our prayers be followed by amendment of life ?

Our prayers must be followed by amendment of life, because God cannot hear our prayer for salvation if we have not the desire to abandon sin, and the occasions of sin.

32. What must we do if we have not this desire ?

If we have not the desire to give up sin, we must earnestly ask God to give it to us.

33. Why must our prayer be united with forgiveness of injuries ?

Our prayer must be united with forgiveness of injuries, because Jesus Christ has assured us that our prayer will not be heard if we do not forgive our enemies.

34. When do we pray with confidence ?

We pray with confidence, when we firmly hope that

God will hear our prayer if we pray for something that tends to his honor and our own salvation.

35. What should encourage us to pray with unwavering confidence ?

We should be encouraged to pray with confidence :

1. By the unbounded yearning of God, our Father, to communicate to us himself, and all his gifts ;
2. By the fact that all the graces we can ask have been merited for us by Jesus Christ ;
3. By the solemn assurance of Jesus Christ that his heavenly Father will give us whatever we ask, for the sake of his merits.

36. Why must we pray with perseverance ?

Although Jesus Christ has promised to give us everything we ask of him, yet he has not promised to hear our prayers immediately ; therefore, we must continue to pray until he graciously grants our prayer.

37. Why does God often delay hearing our prayer ?

God delays hearing our prayer for several reasons :

1. To try our confidence in him ;
2. To make us long more ardently for his gifts and hold them in higher esteem ;
3. To keep us near him and give us occasion to pray with greater fervor and earnestness ;
4. By delaying, he wishes to unite himself more closely to us ;
5. God often delays granting our prayer, if, what we ask for, is not profitable to us at the time, but is so only at a later period.

38. How often must we pray ?

Jesus Christ says that “ we ought always to pray, and

not to faint." (Luke xviii. 1.) It is, therefore, considered a mortal sin to neglect prayer for a whole month.

39. How is it possible for us to pray always ?

It will be easy for us to pray always if we have a great love for prayer or for conversation with God, because this love will make us think often of God's presence, and of frequently raising up our hearts to him in short aspirations and loving affections.

40. What should we do in order to learn how to pray well ?

To know how to pray well is a great gift of the Holy Ghost. Therefore, we should incessantly ask God to bestow this gift upon us.

41. When are we under particular obligation to pray ?

We must pray whenever we are tempted to sin ; in times of private and public calamities ; before and after meals, and more especially on rising in the morning, and before going to bed at night.

42. Where should we pray ?

We should pray everywhere, but especially in the church, before Jesus Christ in the Blessed Sacrament.

43. For whom should we pray ?

We should pray for all men ; for the living and the dead ; for friends and enemies ; but especially for ourselves, our parents, brothers and sisters, benefactors, spiritual and temporal superiors, and for the conversion of heretics and infidels.

44. Which grace should we ask of God most fervently and perseveringly ?

The grace which we should ask of God most fervently and perseveringly is :

1. To love him every day more and more with our whole heart and soul ;
2. To persevere in asking for the grace of perseverance in holiness of life until death, because the grace of perseverance in holiness of life until death is so great a gift of God that it cannot be merited and obtained by any kind of good works ; but God grants it *gratuitously* to those who persevere in praying for it.

45. How many kinds of prayer are there ?

There are two kinds of prayer : Vocal prayer, and mental prayer, called meditation.

46. Which prayer is called vocal ?

Vocal prayer is that which is uttered by words.

47. When do we perform mental prayer or meditation ?

We perform mental prayer or meditation, when we reflect upon the life and sufferings of Jesus Christ, as we do, for instance, when making the Way of the Cross, or when we reflect upon the perfections of God, or other truths of our religion, in order to excite in our souls pious sentiments and firm resolutions to lead a holy life.

§ 2. The Lord's Prayer.

1. Which is the best of all prayers ?

The Lord's prayer, or the "Our Father," is the best of all prayers.

2. Why is the Our Father called the Lord's Prayer ?

The Our Father is called the Lord's Prayer, because Jesus Christ, our Lord, has taught it to us and commanded us to say it. (Matt. vi. 9-13.)

3. When did Jesus Christ teach us the “*Our Father*”?

Jesus Christ taught us the “*Our Father*,” when one day a disciple said to him: “*Lord, teach us to pray.*”

4. What answer did Jesus Christ make to this request?

When Jesus was requested to teach us how to pray, he said: “When you pray you shall pray thus:

1. Our Father who art in heaven, hallowed be Thy name;
2. Thy kingdom come;
3. Thy will be done on earth as it is in heaven;
4. Give us this day our daily bread;
5. And forgive us our trespasses, as we forgive them that trespass against us;
6. And lead us not into temptation;
7. But deliver us from evil. Amen.”

5. Why is the Lord’s Prayer the best of all prayers?

The Lord’s Prayer is the best prayer, because in this prayer, we ask for all those graces and blessings of which we chiefly stand in need.

6. Of what does the Lord’s Prayer consist?

The Lord’s Prayer consists of an invocation and seven petitions.

7. Which is the invocation?

The invocation of the Lord’s Prayer is: “Our Father, who art in heaven.”

8. Why does Jesus Christ teach us to pray our “Father,” and not our “Lord or God,” who art in heaven?

Jesus Christ teaches us to pray our “Father,” and not our “Lord or God,” because he wishes to teach us that God is our Father, who, as such, has an unbounded yearning to bestow on us both himself and all his goods

and that, therefore, we should pray to him with an unlimited confidence.

9. Why do we say "*our*" Father and not "*my*" Father ?

We say "*our*" Father, and not "*my*" Father, because God is the Father of all men, and we are all his children, and therefore we should love one another as brothers, and pray for one another.

10. Why did Jesus Christ add the words, "Who art in heaven" ?

Christ added the words "who art in heaven," to teach us that heaven is our true home, for the sake of which we should be willing to undergo every trouble and hardship.

11. What do we pray for when we pray "Hallowed be thy name" ?

When we pray "Hallowed be thy name," we ask God to give us and to all men the grace to know him better and to honor and to love him more ardently.

12. What do we pray for when we say "Thy kingdom come" ?

When we pray "Thy kingdom come," we ask God that his kingdom—the Catholic Church—may be more and more extended, and that he may come and reign in our hearts by his grace and may admit us hereafter to his heavenly kingdom.

13. What do we pray for when we say "Thy will be done on earth as it is in heaven" ?

When we pray, "Thy will be done on earth as it is in heaven," we ask God to enable us by his grace, to do his will in all things as faithfully as the blessed in heaven.

14. What do we pray for when we say "Give us this day our daily bread" ?

When we pray "Give us this day our daily bread,"

we ask God to give us daily all that is necessary for soul and body.

15. What do we pray for when we say "Forgive us our trespasses as we forgive them that trespass against us"?

When we pray "Forgive us our trespasses as we forgive them that trespass against us" we ask God to forgive us our sins, as we forgive others the injuries they do us.

16. What do we pray for when we say "Lead us not into temptation"?

When we pray "Lead us not into temptation," we ask God to give us grace not to yield to temptation.

17. What is temptation?

Temptation is any thought, desire, word or action that may lead us to sin.

18. Who tempts us to sin?

Our own corrupt nature, the world, and the devil tempt us to sin.

19. Why does God permit us to be tempted to sin?

God permits us to be tempted to sin to keep us humble, to try our faithfulness, or to punish us for our unfaithfulness, to increase our zeal for virtue, and to add to our merits.

20. Is it a sin to be tempted to sin?

To be tempted to sin is no sin as yet; but to expose ourselves without a sufficient reason to temptation, or to yield to it, is a sin.

21. What must we do whenever we are tempted to sin?

Whenever we are tempted to sin we must immediately pray to God to give us grace to overcome the temptation.

22. What do we pray for when we say "But deliver us from evil" ?

When we pray "Deliver us from evil" we ask God to free us from all true evils of soul and body.

23. What means the word "Amen" at the end of the Our Father ?

The word "Amen" at the end of the Our Father means "So be it," that is, may God grant these our petitions.

§ 3. The Angelical Salutation, or the Hail Mary.

1. Hail, Mary, full of grace, the Lord is with thee ;

2. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

3. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

1. From whom have we the Hail Mary ?

We have the Hail Mary partly from the archangel Gabriel, partly from St. Elizabeth, and partly from the Catholic Church.

2. Which are the words of the archangel Gabriel ?

The words of the archangel Gabriel are : "*Hail* (Mary), full of grace, the Lord is with thee, blessed art thou among women." (Luke i. 28.)

3. When did the archangel speak thus to Mary ?

The archangel Gabriel spoke thus to Mary, when he announced to her that she was chosen to become the mother of God.

4. Which are the words of St. Elizabeth ?

The words of St. Elizabeth are : "And blessed is the fruit of thy womb," (Luke i. 42.) to which we add the name of Jesus.

5. On what occasion did St. Elizabeth speak those words to Mary ?

St. Elizabeth spoke thus to Mary, when she was visited by the Blessed Virgin Mary.

6. What is the meaning of the word "Hail" ?

The word "Hail" means rejoice, or be glad.

7. What is the meaning of the word "Mary" ?

The word "Mary" means Star of the Sea.

8. Why do we call Mary "Full of grace" ?

We call Mary "Full of grace" :

1. Because she was always filled with grace and always increased in grace ;
2. Because of her was born our Saviour Jesus Christ, the Author of all graces.

9. Why do we say "The Lord is with thee" ?

We say "The Lord is with thee," because God always was with Mary in a most special manner, by reason of which she is justly called the chosen daughter of the heavenly Father, the true mother of the Divine Son, and the immaculate spouse of the Holy Ghost.

10. Why do we say "Blessed art thou among women" ?

We say "Blessed art thou among women," because among all women, only Mary was chosen to be the Mother of God, while she remained at the same time a virgin.

11. Why do we add the words "Blessed is the fruit of thy womb, Jesus" ?

We add the words "Blessed is the fruit of thy womb, Jesus" to show that the veneration of Mary is inseparable from the veneration of Christ, and that we praise the mother for the sake of her Son.

12. Which words of the Hail Mary come from the Church ?

The words of the Hail Mary, coming from the Church,

are : “ Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. Amen.”

13. Why were those words added by the Church ?

The Church has added these words to teach us to profess, before the whole world, that Mary is truly the Mother of God, and often to implore the help of her prayers in all our necessities, and to obtain, through her intercession, the grace of a happy death.

14. What, then, is to say the Hail Mary ?

To say the Hail Mary is :

1. To praise the Blessed Mother of God, as the archangel St. Gabriel and St. Elizabeth praised her ;
2. To ask, through her powerful intercession with God, the grace to live and die as holy children of God and his Church.

15. Is it a great grace to die a happy death ?

To die a happy death is a grace so great that we cannot merit it by anything whatsoever ; but God gives it to those who daily pray for it.

16. By what means shall we die a happy death ?

We shall die a happy death :

1. If we lead a good life ;
2. Perform many good works ;
3. Are charitable to the poor ;
4. Are devout to the Blessed Virgin
5. Pray often for the grace of a happy death ;

17. Who are the patrons of a happy death ?

The patrons of a happy death are : 1. Our dear mother, the Blessed Virgin Mary ; 2. St. Joseph ; 3. The saints whose names we have received in baptism or in confirm-

ation ; 4. Our Guardian Angel ; 5 St. Michael, the Archangel ; 6. St. Barbara ; 7. The Holy Innocents ; 8. Any saints or angels to whom we may have a particular devotion.

18. Why do we say the Hail Mary after the Our Father ?

We say the Hail Mary after the Our Father in order to beg the mother of God to add to our prayers her own most powerful intercession with her Divine Son.

19. What other prayers does every good Christian learn ?

Every good Christian learns also : 1. The Angelus ; 2. The Rosary of the Blessed Virgin Mary ; 3. Morning Prayers ; 4. Prayers to be said during the day ; 5. Night Prayers ; 6. The Acts of faith, hope, charity, and contrition.

20. What are Confraternities ?

Confraternities are pious associations, generally approved of by the Popes, and established for the spiritual welfare of their members.

21. How is the spiritual welfare promoted in Confraternities ?

The members of Confraternities frequently pray for, and encourage, one another in the performance of good works, and in the frequenting of the sacraments ; while God assists and protects them in a more particular manner, and the Church, too, grants them many spiritual privileges.

22. What says St. Alphonsus, concerning those who do not belong to any Confraternity ?

He says : There are found more sins in a man who does not belong to Confraternities, than in twenty who frequent them.

CONCLUSION.

AVOID SIN AND DO GOOD.

§ I. Avoid Sin.

1. What does God say to all those Christians, to whom the Apostles' Creed, the Commandments, the Sacraments and the Lord's Prayer have been explained ?

To all those Christians to whom the Apostles' Creed, the Commandments, the Sacraments, and the Lord's Prayer have been explained, God says : " You shall be holy, because I am holy." (Levit. xi. 46.)

2. How do we become holy ?

We become holy if we, like God, detest and hate what is evil, and love and will only what is good ; and therefore St. Peter says : " Avoid evil and do good." (1 Pet. iii. 11.)

3. What means to avoid evil ?

To avoid evil means to avoid sin.

4. What means to commit sin ?

To commit sin means *wilfully* to *desire* or to *say*, or to *do* what is forbidden, or *not to do* what is commanded by God or by his Church.

5. How many kinds of sin are there ?

There are two kinds of sin :

1. *Original* sin, or the sin in which all men are born.

2. *Actual* sin, or the sin which we ourselves commit.

6. Are some sins greater than others ?

Some sins, called mortal sins, are greater than others, called venial sins.

7. Why are some sins called *mortal* ?

Some sins are called *mortal*, because they rob the soul of sanctifying grace, which is the life of the soul, and make it liable to eternal punishment.

“Thou hast the name of being alive, and thou art dead.” (Apoc. iii. 1.)

Examples : Cain ; Antiochus ; Judas.

8. When do we commit a mortal sin ?

We commit a mortal sin, when our will *freely* and *fully* consents to what we *clearly know*, or at least for some reason *believe* to be a mortal sin.

9. Why should we avoid mortal sin ?

We should avoid mortal sin :

1. Because it unspeakably outrages the Majesty and Goodness of God, who created us, redeemed us, and bestowed upon us so many spiritual and temporal blessings ;

2. Because it delivers us up to the power of the devil ;

3. Because it brings down upon us the wrath of God in this world and in the next ;

4. Because it deprives us of the merit of our good works and renders us unfit to do good works, to which an everlasting reward is promised.

Examples : Punishment of the bad angels ; the Deluge ; Christ's Sufferings and Death.

10. Why are some sins called *venial* ?

Some sins are called *venial*, because they do not entirely

deprive us of God's grace and are forgiven more easily than mortal sins ; for we obtain their forgiveness by an act of contrition.

11. When do we commit a venial sin ?

We commit a venial sin, when our will does *not fully* consent to what is a mortal sin, or when it *fully* consents to what we know to be a venial sin.

12. Why should we avoid venial sin ?

We should avoid venial sin :

1. Because it is an offence against God, and the greatest evil next to that of mortal sin ;
2. Because it weakens the power of our will to do good and to resist evil ;
3. Because, on account of venial sin, God withholds from us many blessings, and often punishes us severely for it even in this world.

13. Which sins especially must we avoid ?

We must avoid every sin, but especially :

1. The seven Capital or Deadly sins ;
2. The six sins against the Holy Ghost ;
3. The four sins crying to heaven for vengeance.

14. Which are the seven Capital Sins ?

The seven Capital sins are :

1. Pride ; 2. Covetousness ; 3. Lust ; 4. Anger ; 5. Gluttony ; 6. Envy ; 7. Sloth.

15. When is each Capital sin a mortal sin ?

1. *Pride* is a mortal sin, when it is so great as to make us think too much of ourselves, despise our

neighbor, and keep us from giving due honor to God ;

“Pride is hateful before God and men.” (Ecclus. x. 7.)

Examples : Lucifer ; Nabuchodonosor ; Holofernes ; the Pharisee in the Gospel.

2. *Covetousness*, or the love of the goods of this world, is a mortal sin, when it is so great as to make us seek all our happiness in them, and be hard-hearted to the poor ;

“Nothing is more wicked than the covetous man ; for such a one setteth even his own soul to sale.” (Ecclus. x. 9, 10.)

Examples : Achab ; Giezi ; Judas.

3. *Lust* is a mortal sin, whenever we wilfully indulge in immodest thoughts, desires, words, or actions ;

4. *Anger* is a mortal sin, when it is so great as to carry us away by a violent desire of revenge ;

Examples : Esau designing to kill his brother Jacob ; Absalom kills his brother Amnon.

5. *Gluttony* is a mortal sin, when we eat or drink to great excess ;

“Their God is their belly.” (Phil. iii. 19.)

Examples : The rich man (Luke xvi.) ; King Baltassar.

6. *Envy* is a mortal sin, when it is so great as to make us sad when we see our neighbor enjoying temporal and spiritual goods, and be glad when we see him deprived of them.

“By the envy of the devil death came into the world ; and they follow him that are of his side.” (Wisd. ii. 24.)

Examples : Cain ; Joseph’s brothers ; Saul ; the Pharisees.

7. *Sloth* is a mortal sin, when it is so great as to make us neglect our duties, especially in all that concerns God’s service, or the salvation of our soul.

“Because thou art lukewarm, and neither hot nor cold, I will begin to vomit thee out of my mouth.” (Apoc. iii. 16.)

Examples: The slothful servant; the foolish virgins.

16. Why are these sins called capital sins?

These sins are called capital sins, because from them as from so many sources generally arise all other sins.

17. Which are the six sins against the Holy Ghost?

The six sins against the Holy Ghost are:

1. *Presumption* of God's mercy, or hoping that God will save us, though we do not care to do what he commands;
2. *Despair*, or giving up all hope of being saved through God's mercy;
3. *Resisting the known Christian truth*, or not embracing the true religion, when it is known;
4. *Envy* at our neighbor's spiritual good;
5. *Obstinacy*, or being hardened in sin;
6. *Final impenitence*, or remaining hardened in sin until death.

18. Why are these sins called sins against the Holy Ghost?

These sins are called sins against the Holy Ghost, because, by these sins, we knowingly and wilfully resist the grace of the Holy Ghost, on account of which the heart is hardened, and its conversion rendered extremely difficult.

“Those who sin against the Holy Ghost shall not be forgiven, neither in this world, nor in the world to come.” (Matt. xii. 32.) [That is, they are hardly ever forgiven, because they seldom have sorrow for their sins, and, without sorrow, they cannot be forgiven.]

Examples: Cain; Pharaoh; the Pharisees.

19. Which are the four sins crying to heaven for vengeance ?

The four sins crying to heaven for vengeance, are :

1. Wilful murder ;
2. Sodomy ;
3. Oppression of the poor, of widows, and of orphans ;
4. Defrauding laborers of their wages.

20. Why are these sins called sins crying to heaven for vengeance ?

These sins are called sins crying to heaven for vengeance, because they are committed with great malice, and, as it were, in defiance of God's justice ; wherefore, God often punishes them even in this life.

“The voice of thy brothers blood crieth to me from the earth.” (Gen. iv. 10.) “The sin of Sodom is become exceedingly grievous. We will destroy this place, because their cry is grown loud before the Lord.” (Gen. xviii. 20.) “The tears of the widow go up even to heaven against him who causeth them to fall.” (Eccus. xxxv. 18, 19.) “The hire of the laborers which by fraud has been kept back crieth, and the cry of them hath entered into the ears of the Lord of Sabaoth.” (James v. 4.)

21. How do we become guilty of the sins of our neighbor ?

We become guilty of the sins of our neighbor :

1. When we *advise*, or *command*, or *provoke* our neighbor to do what is sinful ;
2. When we permit any one of those who are under our control, to do what is sinful ;
3. When we praise our neighbor for having done what is sinful ;
4. When we hide the evil-doer, or his crimes and evil practices ;
5. When we ourselves participate in the evil done by our neighbor ;

6. When we do not prevent an evil that we *should* and *could* prevent ;
7. When we justify the evil-doer, or defend his evil deeds.

§ 2. Do Good.

1. What means to do good ?

To do good means to do what is pleasing to God.

2. Who, therefore, is a good Christian ?

A good Christian is he whose will is always firm in believing and doing what God teaches through his Church.

3. Why must we endeavor to become every day more like unto God ?

We must endeavor to become every day more like unto God ;

1. Because Jesus Christ has commanded us to become perfect.

“ Be ye perfect,” he says, “ as your heavenly Father is perfect.” (Matt. v. 48.)

2. Because not to become better, is to become worse and a reprobate at last.

“ And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.” (Matt. xxv. 30.)

3. Because God esteems virtue more highly than anything else, and in heaven he will reward us in proportion to the efforts we have made to resemble him more and more by a virtuous life.

4. What means enable us to practise virtue ?

The means, enabling us to practise virtue, are :

1. Often to ask God to make us love and value virtue more than anything else, and to encourage us to practise it ;
2. To receive the sacraments of Penance and of the Holy Eucharist as often as possible ;
3. Often to hear the Word of God and to read the Lives of Saints, or books treating of virtues ;
4. To mortify our will, and all our senses, and our evil passions and inclinations ;
5. To remain patient and resigned to God's holy will under all trials and difficulties of this life ;
6. To be especially devoted to the Sacred Heart of our Lord, and to the Blessed Mother of God, and to address ourselves to them in frequent ejaculatory prayers ;
7. Very often to remember God's Presence, and to reflect on the Life and Sufferings of our divine Saviour.
8. To join a pious Confraternity and remain a faithful member of it.

5. What particular means has Christ recommended to become perfect in virtue ?

The particular means recommended by Christ to become perfect in virtue are the *three evangelical counsels* :

1. Voluntary Poverty ; 2. Perpetual Chastity ; 3. Entire Obedience to a lawful spiritual Superior.

“ If thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasure in heaven : and come, follow me.” (Matt. xix. 21.) “ He that giveth his virgin in marriage, doth well : and he that giveth her not, doth better.” (1 Cor. vii. 38.) “ If any man will come after me, let him deny himself, and take up his cross, and follow me.” (Matt. xvi. 24.)

6. Who are bound to keep the Evangelical Counsels ?

The Evangelical Counsels must be kept by all religious, and those who have bound themselves by a vow to keep them.

7. Who may believe himself called to the religious state ?

He who has a great desire to become a religious, and sufficient health, talents, mind, and good-will, to comply with the duties of that holy state, may believe himself called to the religious state.

8. When are we perfect in virtue ?

We are perfect in virtue, when we are free from all inordinate love of the world and of ourselves, and love God above all things with our whole heart, and our neighbor in God.

9. Whom does Christ call *blessed* on account of their virtue ?

Those who practise the eight *Beatitudes* are called *blessed* by Christ on account of their virtue.

10. Which are the eight Beatitudes ?

The eight Beatitudes are :

1. "Blessed are the poor in spirit ; for theirs is the kingdom of heaven."
2. "Blessed are the meek ; for they shall possess the land."
3. "Blessed are they that mourn ; for they shall be comforted."
4. "Blessed are they that hunger ; for they shall be filled."
5. "Blessed are the merciful ; for they shall obtain mercy."

6. "Blessed are the clean of heart ; for they shall see God."

7. "Blessed are the peace-makers ; for they shall be called the children of God."

8. "Blessed are they that suffer persecution for justice' sake ; for theirs is the kingdom of heaven."
(Matt. v. 3-10.)

11. What, then, must be our greatest care in this world ?

Our greatest care in this world must be to avoid sin, and to believe and do what God teaches us, through his Church, in the Apostles' Creed, the Commandments, the Sacraments and the Lord's Prayer.

"Seek ye first the kingdom of God and his justice." (Matt. vi. 23.)

"For, what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul ?" (Matt. xvii. 26.)

12. What will greatly encourage us to believe and to do always what God teaches us through his Church ?

We shall be greatly encouraged to believe and to do always what God teaches us through his Church, if we often remember the *Four Last Things*, that is :

1. *Death*, which is *certain*, and the hour thereof *uncertain* ;

"Be you then also ready ; for at what hour you think not, the Son of Man will come." (Luke xii. 40.)

Parable of the ten Virgins.

2. *Judgment*, which will decide our fate *for all eternity* ;

3. *Hell*, where the damned will suffer the most excruciating pains in soul and body without relief and without end ;

4. *Heaven*, where "God shall wipe away all tears from their eyes ; and death shall be no more, no

mourning, nor crying, nor sorrow." "They shall receive a kingdom of glory, and a crown of beauty at the hand of the Lord, who is their exceeding great reward." (Apoc. xxi. 4; Wisd. v. 17; Gen. xv. 1.) "Therefore, in all thy works, remember thy last end, and thou shalt never sin." (Eccles. vii. 49.)

"If you know these things, you shall be blessed, if you do them." (John xiii. 17.)

Praised be Jesus and Mary forevermore. Amen.



NOTE.—for page 139.

Such is the legislative enactment, the divine constitution, under which St. Peter and every one of his successors together with the other Apostles and their lawful successors hold the office of governing and teaching the Church of Christ. This document of the appointment of St. Peter as the supreme governor and infallible teacher, and of the other Apostles as governors and teachers of Christ's visible Church on earth, is the finest piece of legislative jurisprudence published in the sacred volume.—

1. The appointment and source of the power:—"As the Father hath sent me, I also send you." John xx. 21.

2. The knowledge requisite to discharge the duties:—"All things whatsoever I have heard from the Father, I have made known to you." John xv. 15.

3. The office to be discharged:—"Go ye into the whole world and preach the Gospel." Matt. xxviii. 19, 20.

4. The subjects of their jurisdiction:—"Go ye and preach the Gospel to every creature." Mark xvi. 15.

5. The extent of territory subject to their duties:—"Go ye into all nations." Matt. xxviii. 19.

6. The authenticity of their appointment, and the obedience to be paid to them:—“*He that heareth you heareth me.*” Luke x. 16.

7. The crime of not hearing and obeying them:—“*He that despiseth you, despiseth me.*” Luke x. 16.

8. The rewards and penalties attached to their authority:—*Go ye and preach. . . and he that believeth shall be saved, and he that believeth not shall be damned.*” Mark xvi. 16.

9. The security which is attached to the discharge of their office:—“*Lo! I am with you.*” Matt. xxviii. 20.

10. The term and tenure of their office:—“*I am with you all days even to the consummation of the world.*” Matt. xxviii. 20.

11. The legislative bond of Christ, like a legal security to all men, as a guarantee that these officers so appointed can never violate their trusts to the public.—“*And the gates of hell shall never prevail against it.*” Matt. xvi. 18.

12. The presence of the Holy Ghost, as a further security to the performance of their duties:—“*I will send the Holy Ghost, the Spirit of truth, he will teach you all truth, and bring to your mind all things whatsoever I told you, and who will abide with you forever.*” John xiv. 16, 26.

13. The object of the appointment:—“*To continue for all time the life-giving work of Christ’s redemption by uniting all those who believe in the bond of one faith and one charity. “And not for them (the Apostles) only do I pray, but for those also who through their word shall believe in me: That they all may be one, as thou, Father, in me, and I in Thee, that they also may be one in us.”* John xvii. 20–21.

14. To secure this object:—*The institution of the Apostolic Primacy in Blessed Peter and his lawful successors with supreme power to govern Christ’s Church, and, infallibly to teach all—the Pastors and the faithful, the whole deposit of Christ’s doctrine. “Feed my lambs; feed my sheep.” “I have prayed for thee that thy faith fail not—confirm thy brethren.”* Luke xxii. 32.

15. The indestructibility of this divine Constitution of the Church:—“*Heaven and earth shall pass away, but my words (Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall never prevail against her) shall not pass away.*” Matt. xxv. 32.

There are no passages in the Last Will and Testament of our Lord put forth with even so much emphatic legal earnestness and literal energy as the comprehensive provisions which place in the hands of the Head of the Church the whole power of governing Christ’s flock and of teaching and deciding Christ’s Law. The existence of Christ, or the facts of the

Cross, the Resurrection, and Ascension, are not expressed in a clearer official enactment than the record of this living court of infallible decision. I can no more doubt the existence of the Saviour than disbelieve this official prerogative of the Head of the Church of Christ. We believe the one with the same precise amount of evidence as we believe the other; and he who brings a doubt on the authority of this court necessarily calls in question all the other parts of the record of salvation. So perfectly logical is the inference, that history sustains this assertion on this vital point; and it is perfectly true to say that since the fatal period of the so-called Reformation, and since they preached the overthrow of this principle, they have opened the floodgates of latitudinarianism, and filled every Protestant country with wild rationalism and naked infidelity. Hence Pius IX. wrote to the Archbishop of Westminster, on 4th of September, 1869, the following. “When we said, *no one can deny and doubt, that Jesus Christ himself, in order to apply the fruits of his Redemption to all human generations, has built here on earth the only Church upon Peter, that is, the one, holy, Catholic, apostolic, and granted her all necessary power, to preserve the deposit of faith entire and inviolate, and to hand down this same faith to all peoples, tribes and nations :—we wished to say by this that it was established beyond all dispute, that the primacy not only of honor, but also of jurisdiction was conferred by the Founder of the Church upon Peter and his successors. Now this is exactly the hinge upon which the whole question between Catholics and Protestants of whatever kind must turn; and it is from this disagreement that all errors of non-Catholics spring as from a fountain. “For since such societies lack that living and divinely constituted authority, which teaches men principally the truths of faith and their moral duties, and directs and governs them in all matters pertaining to eternal salvation, those very societies have constantly varied in their doctrines, and this changeableness and instability never ceases among these bodies.” And therefore we say with St. Augustine, “that we are held to the doctrines of Christianity only by the divine authority of the Catholic Church.”*

APPENDIX.

ORTHODOX CATHOLIC TEACHERS AND BELIEVERS.

In order to be an orthodox teacher of the Catholic Church, it is necessary to have a sound, clear knowledge of her doctrines and of *the form of sound words* in which to express Catholic truths. Hence it is that St. Paul wrote to Timothy: "Hold the form of sound words which thou hast heard from me in faith! (II. Tim. i. 13.)*"

To illustrate. Don Pascal Deodatus taught several young men at Airola the treatise of Abbé Genovese *de jure et officiis*. As soon as St. Alphonsus heard of it, he prohibited the book to be read, chiefly on account of the proposition: "*Patriam religionem servato proque ea pugnato.*" (Keep the religion of your country and fight for it). The Curé Don Pascal Deodatus pretended to explain it in a lawful sense. "It is not, as you say," Alphonsus wrote to him; "reflect on it, and you will see that there is not a word in this sentence which does not contain poison. How can one understand the word *patriam* religionem in a good sense? Can one help adding the words, 'Etsi falsa!' Is not this blasphemy? Does it not follow from this maxim, that, if any one were transported to China and acquired there the right of citizenship, he must become an idolater? And must he not be a Mahometan, if he went to Constantinople? Thus you must admit either all religions indifferently, or admit none." It is true that the author, through fear or some other motive, changed the word *patriam* into *christianam* in another edition; but even that discloses his bad faith. "Why *Christianam*, and not *Catholicam* religionem?" said St. Alphonsus. "Add again, '*etsi falsa*' (Christiana religio?) and we shall see ourselves once more in doubt as to what religion to profess. Shall it be that of Luther, or of Calvin, or of Zwingli, or of England?"

* "*Neque silentio præteribimus.*" says Pius IX. concerning certain books of theology, "*vel maxime violari sanam loquendi formam, ac si liceret verborum Apostoli Pauli oblivisci* (II. Tim. c. i. 13.) aut horum, quæ gravissime monuit Augustinus (de C. D. lib. x., c. 23): '*Nobis ad certam regulam loqui fas est, ne verborum licentia etiam de rebus, quæ his significantur, impiam gignat opinionem.*'" (Acta apud S. Sedem, vol. viii., p. 447.)

The Abbé was offended at this prohibition; but Alphonsus persisted in it; he replied very strongly, and very nearly prohibited the reading of all these books in the diocese. (Life of St. Alphonsus by Tanoja, vol. ii. chap. xi.)

We read in Holy Scripture that the Bishop of Pergamus, though quite orthodox himself, did not use energetically enough the sword of the Word of God, with which he was armed to oppose certain false, pernicious principles of his time and country, and warn the Christians against following them. Hence it happened that those erroneous principles spread more rapidly and infected even many of the Christians. For this neglect, and the evil consequences thereof, the Bishop is severely reprimanded by our Lord, who threatens him and his flock with everlasting punishment, if they do not repent. (Apoc. ii. 12-16.) In order to escape this punishment, St. Alphonsus watched with the greatest care to preserve religion not only in the *Seminary*, but in his whole diocese, free from all errors of religion. When he heard that the young people, who came from Naples during the vacation, advanced propositions that were far from being orthodox, concerning the authority of the Church, faith, and morals, he sent for them immediately and reprimanded them. They answered, that this doctrine was spread at Naples, and that one of the principal professors taught it. Alphonso told them not to go to that school again, and to abstain from uttering such propositions. He undeceived them at the same time by explaining to them the sound doctrine of the Church. Not content with that, he wrote of it in very strong terms to Cardinal Sersale and to different zealous ecclesiastics. He also wrote to the professor himself, and represented to him the falsity of his opinions. The professor defended himself and maintained, as most of such men do, that his doctrine was in conformity with the Church's teaching, adding that the bad sense in which the young men had interpreted his words must be attributed to their wickedness. ("Life of St. Alphonsus," by Tanoja, vol. ii. chap. xi.) Guilio Selvaggi, who greatly opposed St. Alphonsus in his defence of the rights and privileges of the Pope, said one day to one of his friends, in presence of St. Alphonsus: "When Monsignor reads or hears something that is in the least opposed to the rights and privileges of the Pope, he loudly cries out against it, as if he was sitting on burning coals." "But how can I help it," said the saint, "since I have sworn to defend the rights of the Pope and of the Church. I would consider myself lost for all eternity, were I to do the contrary." ("Life of St. Alphonsus," by Dilgskron, vol. ii., p. 186, Note.)

No true lover of the Catholic religion wonders at this conduct of St. Alphonsus. "For every true, thorough Catholic writer and teacher," says Vincent of Lerins, "hates and must hate novelties—*Animus ab omni novitate alienus et antiquitatis amans.*" What he tries to assert and to defend is the pure doctrine of faith contained in Holy Scripture and Tradition. True Catholic doctrine, says Tertullian, is easily distinguished from false doctrine by the following rule: "*Manifestetur id esse dominicum et verum, quod sit prius traditum; id autem extraneum et falsum, quod sit posterius immissum.*" (Lib. de Praescrip., cap. 31, Ed. Rig. 1675, p. 213.) A doctrine which has been taught and believed from

the beginning is true Catholic doctrine; but any other doctrine is false.

Hence St. Paul admonishes St. Timothy, "O Timothy, keep that which is committed to thy trust, avoid the profane novelties of words and oppositions of knowledge falsely so called." (Tim. vi. 20.)

"*Vocum, id est, dogmatum, rerum, sententiarum novitates, quæ sunt vetustati et antiquitati contrariæ, quæ si recipiantur, necesse est ut fides beatorum Patrum, aut tota, aut certe magna ex parte violeetur.* (Vincentius Lirinensis, *Commonit.*, cap. 24.)

"What has been believed by *all* the faithful at *all* times and *everywhere*, is truly Catholic doctrine. Any doctrines that are either wholly or at least very much opposed to the faith of the holy Fathers of the Church are novel teachings, which are to be avoided."

"Those who have learned theology well," says St. Basil, "will not allow even one iota of Catholic dogmas to be betrayed. They will, if necessary, willingly undergo any kind of death in their defence." (Apud Theod., lib. iv., *Hist. Eccl.*, c. xvii.)

"Not to oppose erroneous doctrine," says Pope Innocent III. (Dist. 85.) "is to approve of it; and not to defend true doctrine is to suppress it."

"A true, genuine Catholic," says Vincent of Lerins, "is he who loves the truths of God, the Church, the Body of Christ; who values nothing more highly than our divine religion, our holy Catholic faith; who does not suffer himself to be led into any kind of religious error by the authority learning, eloquence, philosophy of any person. He despises this human greatness; he remains firm and unshaken in his faith, and is determined to believe only what the Catholic Church has everywhere and always taught and believed from the beginning; he rejects as novel doctrine whatever is taught against the doctrine of the Fathers of the Church, and looks upon modern opinions in religion as snares of the devil, in which the ignorant and unwise are caught; 'for there must also be heresies,' says St. Paul (I. Cor. xi. 19.) by which the faith of good and firm Catholics becomes better known and more remarkable. Let, therefore, all those who have not learned sound Catholic theology unlearn well what they have not learned well; let them try to understand each dogma of the Church as far as possible, but let them firmly believe whatever they cannot understand." (*Commonit.*)

"Let, then," says the Vatican Council, quoting Vincent of Lerins, *Comm. n.* 28, "the intelligence, science, and wisdom of each and all, of individuals and of the whole Church, in all ages and times, increase and flourish in abundance and vigor; but simply in its own proper kind, that is to say, *in one and the same doctrine, in one and the same sense, in one and the same judgment.* (Vatican Council, Chapter IV., by Card. Manning, pp. 216 and 217.)

In order to be able to comply with this teaching of the Vatican Council, it is necessary to have learned Catholic theology well from such authors as strictly and conscientiously teach Catholic theology according to the true fountains of theology, which Pius IX. has clearly pointed out in his Apostolic Letters to the Archbishop of Munich and Freisingen, Dec. 11, 1862, and Dec. 21, 1863.

In these letters Pius IX. positively declares that any one who wishes

to teach and explain sound Catholic doctrine is obliged *in conscience* strictly to take for his guide Holy Scripture, the definitions and decisions of general Councils, the unanimous consent of the Fathers and Doctors of the Church, the teaching of the Popes, and the decisions given by the sacred Pontifical Congregations at the command of the Pope in regard to Catholic truths, and to errors contrary to them, otherwise he will fall into pernicious errors; witness so many modern teachers of Catholic doctrine, who, regardless of this doctrine of Pius IX., have fallen into grave errors, especially in their explanation of the article of faith, "Out of the Church there is positively no salvation."

1. Now, what does Holy Scripture say of this article of faith? In this book "Familiar Explanation," pp. 163 to 165, we have shown that Holy Scripture clearly teaches this great fundamental truth. That the explanation of the Scriptural text is correct, we are assured by Pius IX., who quotes them for the same purpose in his Encyclical Letter of Aug. 10, 1863.

2. According to the positive declaration of Pius IX., a teacher of Catholic doctrine must follow also the teaching of general Councils. Now, the fourth Lateran Council teaches: "There is but one Catholic Church, out of which there is positively no salvation for any one." The Council of Trent teaches in its profession of faith for converts, "That no one can be saved without that faith which the Holy, Catholic, Apostolic, Roman Church holds, believes, and teaches." The Vatican Council teaches that "Jesus Christ built His Church upon Peter, in the unity of faith, charity, and communion with, or obedience to, the Head of the Church, and that no one can deviate from this teaching of Catholic truth without loss of faith and salvation." (First dogm. Constit. on Church.)

Again, in the Athanasian Creed, the Church teaches plainly that "*He who does not faithfully and steadfastly believe the Catholic faith cannot be saved.*"

3. According to the teaching of Pius IX., a teacher of Catholic doctrine must follow the unanimous Doctrine of the Fathers and Doctors of the Church. It would be endless to collect all the testimonies of the Fathers of the Church on this subject. Let a few suffice, as a sample of the whole. St. Ignatius, bishop of Antioch, and disciple of the apostles, in his epistle to the Philadelphians, says: "Those who make a separation shall not inherit the kingdom of God." (Euseb. *Histor. Eccl.*, lib. iii., c. iii.) St. Irenæus, bishop of Lyons, and martyr in the second age, says: "The Church is the gate of life, but all the others are thieves and robbers, and are therefore to be avoided." (*De Hær.*, lib. i., c. iii.) St. Cyprian, bishop of Carthage, and martyr about the middle of the third age, says: "The house of God is but one, and no one can have salvation but in the Church." (*Epist.* 62. *alias* 4.) And in his book on the unity of the Church, he says: "He cannot have God for his father who has not the Church for his mother. If any one could escape who was out of the Ark of Noe, then he who is out of the Church may also escape." So much for those primitive Fathers.

In the fourth century, St. Chrysostom speaks thus: "We know that

salvation belongs to the Church ALONE, and no one can partake of Christ, nor be saved, out of the Catholic Church and the Catholic faith." (*Hom. i. in Pasch.*)

St. Augustine, in the same age, says: "The Catholic Church alone is the body of Christ; the Holy Ghost gives life to no one who is out of his body." (*Epist.* 185, § 50, *Edit. Bened.*) And in another place, "Salvation no one can have but in the Catholic Church. Out of the Catholic Church he may have anything but salvation. He may have honor, he may have baptism, he may have the Gospel, he may both believe and preach in the name of the Father, and of the Son, and of the Holy Ghost; but he can find salvation nowhere but in the Catholic Church." (*Serm. ad Cæsariens. de Emerit.*) Again, "In the Catholic Church," says he, "there are both good and bad. But those that are separated from her, as long as their opinions are opposite to hers, cannot be good. For though the conversation of some of them appears commendable, yet *their very separation from the Church* makes them *bad*, according to that of our Saviour (Luke xi. 23), 'He that is not with me is against me; and he that gathers not with me scattereth.'"—(*Epist.* 209, *ad Feliciam.*)

"Let a heretic," says St. Augustine, "confess Christ before men and shed his blood for his confession, it avails nothing to his salvation; for, though he confessed Christ, he was put to death out of the Church. This is very true; any one who is put to death out of the Church could not have divine charity, for St. Paul says: "If I should deliver my body to be burned, and have not charity, it profiteth me nothing." (I. Cor. xiii. 3.)

"Out of the Church there is no salvation;" Who can deny it? And therefore, whatever truths of the Church are held, out of the Church they avail nothing unto salvation. Those who are separated from the unity of the Church are not with Christ, but are against him, and he that gathereth not with him, scattereth. (*Matt.* xii. 30.) (*Contra Donatistas.*)

"As only those members are vivified by the soul which are united with the body, so, in like manner, only those are vivified by the Spirit of Christ who remain members of his Body—the Church. He who is separated from Christ's Body, the Church, is not a member of Christ, and if he is not a member of Christ, he cannot be vivified by Christ's Spirit. But any one who has not Christ's spirit does not belong to Christ; hence a Christian must fear nothing so much as separation from Christ's Body, which is the Church." (*Tract.* 27, in *Joan.*, n. 6, col. 1992, tom. iii.)

St. Augustine and the other bishops of Africa, at the Council of Zirta, A. D. 412, say: "Whosoever is separated from the Catholic Church, however commendable in his own opinion his life may be, he shall, for the *very reason that he is separated from the union of Christ*, not see life, but the wrath of God abideth on him."

Lactantius, another great light of the fourth age, says: "It is the Catholic Church only which retains the true worship. This Church is the fountain of truth, it is the house of faith, it is the temple of God. *If any one either comes not into this Church, or departs from it, his eternal salvation is desperate.* No one must flatter himself obstinately, for his soul and salvation are at stake."—(*Divin. Instit.*, lib. iv., c. 30.)

St. Fulgentius, in the sixth century, speaks thus: "Hold most firmly, and without the least doubt, that neither any heretic or schismatic *whoever*, who is baptized out of the Catholic Church, can partake at all of eternal life, *if, before the end of this life, he be not restored to the Catholic Church and incorporated therein.*"

"For neither baptism nor the richest alms-deeds and death undergone for the name of Christ can save any one who is out of the unity of the Church, because his heretical or schismatical perversity leads him to everlasting death." (Lib. de Fide ad Petrum, c. 37.)

According to the first Canon of the fourth Council of Carthage, the last of the articles which a Bishop-Elect is to be asked before his ordination is: "Credatne quod extra Ecclesiam nullus salvetur." (Whether he believes that no one can be saved out of the Church.)

What does St. Thomas, the Angelic Doctor of the Church, teach concerning the article of faith in question. Pope Leo XIII. tells it in his Encyc. Dec. 21., 1887 "St. Thomas, indeed, is a most wise doctor, who walks within the confines of truth; who not only never disputes with God, the Head and Fount of all truth, but is always strictly in full accord with Him, and is always docile to Him when disclosing his secrets in any manner whatever; who no less piously listens to the Roman Pontiff when speaking, reveres in him the divine authority, and fully holds that '*submission to the Roman Pontiff is necessary to salvation.*'" (Opusc. contra errores Græcorum).

"If any one without the true faith," says St. Thomas, "receives baptism out of the Church, he does not receive it unto salvation. Hence St. Augustine says (De Bapt. contr. Donatist., lib. iv., in princip.): 'The Church likened to paradise signifies to us that people may, it is true, receive her baptism, out of her, but *no one can, out of her, receive or KEEP everlasting happiness,*' that is, KEEP sanctifying grace in his soul." (Sum. Pars. iii. q. 68, art. 8.)

St. Thomas says of a person living in inculpable ignorance of the true religion: "If such a person fears God and lives up to his conscience, God, in his infinite mercy, will furnish him with the necessary means of salvation, even so as to send an angel or a priest to instruct him in the mysteries of faith, as he sent Peter to Cornelius rather than let him perish through inculpable ignorance." (Q. 14. de Verit. art. 11.) From these words it is evident that St. Thomas teaches that any one who is out of the true faith cannot be saved in the state in which he lives, but he must be taught the true faith, in order to be saved.

St. Alphonsus, another great Doctor of the Church, teaches the same doctrine. He says: "We must believe that the Roman Catholic Church is the only true Church. Hence those who are out of our Church, or separated from her, cannot be saved, except infants who die after baptism." (First Commandment, No. 10.)

"How grateful, then," he says, "ought we to be to God for the gift of the true faith. How great is not the number of infidels, heretics, and schismatics. The world is full of them, and, if they die out of the Church, they will all be condemned, except infants who die after baptism." (Catech. first command., no. 10 and 19.) Because, as St. Augustine

says, where there is no divine faith, there can be no divine charity, and where there is no divine charity, there can be no justifying or sanctifying grace, and to die without being in sanctifying grace is to be lost forever. (Lib. I., Serm. Dom. in monte, cap. v.)

4. In teaching and explaining Catholic doctrine, we are bound *in conscience*, as Pius IX. has declared, strictly to adhere to the teaching of the Roman Pontiffs. Now, how many times has not Pius IX. declared *ex cathedra*, that *no salvation is possible out of the Roman Catholic Church*, that this truth is a *dogma of faith*. In his Encyclical Letter of Aug. 10, 1863, Pius IX. says: "*Notissimum est Catholicum dogma: neminem posse salvari extra Ecclesiam*. It is a well-known *Catholic dogma* (article of faith) that no one can be saved out of the Catholic Church." In his Encyclical Letter of Dec. 8, 1849, he says: "*Speciatim vero procurandum est, ut fideles ipsi impressum in animis habeant atque defixum dogma illud sanctissime nostræ religionis, quod est de necessitate Catholicæ fidei ad obtinendam salutem, neminem scilicet extra Catholicam Ecclesiam posse salvari*. Special care must be taken that the faithful may have deeply impressed and fixed in their mind the *Catholic dogma* of our most holy religion, namely, that *no one can be saved out of the Catholic Church*."

In an Allocution held by Pius IX. on Dec. 9, 1854, His Holiness says: "It is not without sorrow that we have learned another, not less pernicious error, which has been spread in several parts of Catholic countries, and has been imbibed by many Catholics, *who are of opinion that those who are not at all members of the true Church of Christ can be saved*. Hence they often discuss the question concerning the future fate and condition of those who die without having professed the Catholic faith, and give *the most frivolous reasons* (vanissimæ rationes) in support of their *wicked opinion*."

"*It is indeed of faith (De fide est) that no one can be saved outside the Apostolic Roman Church*; that this Church is the one ark of salvation; that he who has not entered it, will perish in the deluge."

In his Encyclical Letter, dated Aug. 10, 1863, Pope Pius IX. says: "I must mention and condemn again that most pernicious error, in which certain Catholics are living, who are of opinion that those people who live in error, and have not the true faith, and are separated from Catholic unity, may obtain life everlasting. Now *this opinion is most contrary to Catholic faith*, as is evident from the plain words of Christ: 'If he will not hear the Church, let him be to thee as the heathen and the publican.' Matt. xiii. 17; 'He that believeth not shall be condemned.' Mark, xvi. 16; 'He that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.' Luke, x. 16; 'He that doth not believe, is already judged.' John, iii. 18; '*It is of faith that, as there is but one God, so also there is but one faith, and one baptism*. To go beyond this in our inquiries is to be impious.'" (Allocution, Dec. 9, 1854.)

In his Allocution to the Cardinals, held Dec. 17, 1847, Pius IX. expresses his indignation against all those who had said that he had sanctioned the doctrine, that people living out of the Church in invincible ignorance of the true religion could be saved. "In our times," says he, "*many of the enemies of the Catholic Faith* direct their efforts towards

placing every monstrous opinion on the same level with the doctrine of Christ, or confounding it therewith; and so they try more and more to propagate that impious system of the indifference of religions. But quite recently—we shudder to say it, *certain men* have not hesitated to slander us by saying that we share in *their folly*, favor that *most wicked system*, and think so benevolently of every class of mankind as to suppose that not only the sons of the Church, but that the *rest also*, however *alienated from Catholic unity they may remain*, are alike in the way of salvation, and may arrive at everlasting life. We are at a loss, from horror, to find words to express our detestation of this new and atrocious injustice that is done to us.”

Mark well, Pius IX. uttered these solemn words against “*certain men*,” whom he calls the enemies of the Catholic Faith—he means liberal-minded Catholics, as is evident from his words, which, on July 28. 1873, he addressed to the members of the Catholic Society of Quimper: “Tell the members of the Catholic Society that, on the *numerous* occasions on which *we have censured those who hold liberal opinions*, we did not mean those who hate the Church, whom it would have been useless to reprove, but *those Catholics who have adopted so-called liberal opinions; who preserve and foster the hidden poison of liberal principles, which they have sucked as the milk of their education, pretending that those principles are not infected with malice, and so instil this poison into men’s minds.*”

“As there is but one God the Father, one Christ his Son, one Holy Ghost, so there is also only one divinely revealed truth, only one divine faith—the beginning of man’s salvation and the foundation of all justification, by which [faith] the just man lives, and without which it is impossible to please God and to be admitted to the Communion of his children; and there is but one holy, Catholic, Roman Church and divine teaching Authority [Cathedra] founded upon Peter by the living voice of the Lord, *out of which [Church] there is neither the true faith nor eternal salvation*. since no one can have God for his Father, who has not the Church for his Mother.” (Encycl. Letter, March 17, 1856.)

“To entertain opinions contrary to this Catholic faith is to be an *impious wretch*.”

“We, therefore, again reprobate, proscribe, and condemn all and every one of these perverse opinions and doctrines, and it is our absolute will and command that all sons of the Catholic Church shall hold them as reprobated, proscribed and condemned.” And addressing the bishops of the Catholic Church, he says:

“It belongs to our Apostolic Office to rouse your episcopal zeal and watchfulness to do all in your power to banish from the minds of the people such impious and pernicious opinions, which lead to indifference of religion, which we behold spreading more and more to the ruin of souls. Oppose all your energy and zeal to these errors, and employ zealous priests to impugn and annihilate them, and to impress very deeply upon the minds and hearts of the faithful the *great dogma* of our most holy religion, *that salvation can be had only in the Catholic Faith*. Often exhort the clergy and the faithful to give thanks to God for the great gift of the Catholic faith.”

“The holy Church universally declares that out of her pale there is no salvation,” says St. Gregory. (MORA. Lib. XIV., c. v.)

5. According to the instruction of Pius IX. the teacher of Catholic doctrine must also follow the dogmatical decisions of the Pontifical Congregations in regard to Catholic doctrine and to errors contrary to Catholic truths. Now, in 1864, the holy Roman and Universal Inquisition has, at the command of Pius IX., written a long dogmatical instruction to the Catholic Prelate of England, and to 198 Protestant ministers, in 1865, on the article of faith in question. In this latter instruction, the Holy Inquisition solemnly declares, in the name of Pius IX., “That all the religious bodies (sects) which are separated from the external and visible union with, and obedience to, the Roman Pontiff, cannot be the Church of Christ and cannot belong IN ANY MANNER WHATSOEVER to the Church of Christ, to that Church which in the Creed, after the mention of the Trinity, is held up as an article of faith as the holy Church, the one Church, the true Church, the Catholic Church (*S. Aug. de Symb. ad Catech.*, cap. vi.); which is called Catholic not only by her own children, but also by all her enemies (*S. Aug. de vera Relig.*, c. vii.); and the very name of Catholic attaches to her, so that, though all heretics wish to call themselves Catholic, if a stranger should ask them for the Catholic Church, not one of them will dare to point out a church or a house of their own (*S. Aug. contra Epist. fauultum*, c. iv., n. 5). *Through her, as through a body most intimately united with him, Christ dispenses the benefits of his redemption, and any one separated from her, however praiseworthy a life he may think he leads, by this crime alone, i. e., by his separation from the unity of Christ, he will be debarred from life eternal, and the wrath of God will remain upon him* (*S. Aug.*, Ep. 141, alias 152, n. 5); *and it also follows from all this that those societies have no right whatever to the name of Catholic, and that it can in no wise, in fact, be given to them without manifest heresy.* (See Acta apud S. Sedem, vol. II., p. 657-658.)

The dogma, therefore, “Out of the Church there is positively no salvation,” must be believed just as firmly as any other dogma of the Catholic religion.

Here one might say: Suppose there is one who was baptized with heretics when he was an infant, and afterwards grew up and professed heresy without knowing it, and died in this state without having committed a mortal sin during his life, will he not be saved? Suppose this case to be possible, does it follow that he was saved? By no means, because sanctifying grace is lost not only by mortal sin, but also by the profession of heresy. If he had died before he came to the years of understanding, he would have been saved. But when he came to the age of understanding, and became a member of a heretical sect, the Holy Ghost with the gift of sanctifying grace left him. His invincible ignorance of the true religion could not keep the Holy Ghost with the gift of sanctifying grace in his soul. To illustrate. Suppose a person who has been brought up in heresy, without knowing it, without committing a mortal sin, and without having been baptized. After having thus lived in heresy for several years, he is at last baptized, but continues to live in heresy; does he receive the Holy Ghost with his gift of sanctifying grace? By

no means, because he has not the true faith, which, according to the teaching of the Council of Trent, is absolutely necessary for a grown person to be prepared for receiving the grace of justification, that is, the Holy Ghost with his gift of sanctifying grace. It is for the same reason that the Holy Ghost leaves a person who was baptized in his infancy, but lived afterwards in heresy, though without knowing it, and without committing a mortal sin. Another illustration of this truth. There was a certain man who drank poison without knowing it. The want of this knowledge did not prevent the evil effects of the poison, for he soon after died of it. He was, of course, not guilty of the sin of suicide. In like manner, there may be non-Catholics who profess heresy without knowing it and on this account are not guilty of the sin of heresy, and yet the want of this knowledge does not prevent the evil effects of the poison of heresy upon the soul; for the Holy Ghost will never unite himself by sanctifying grace with a soul that lives in heresy.

When St. Francis de Chantal was urged by her parents to marry a Protestant, she emphatically refused their request, saying she would die a thousand times rather than marry an enemy of the Church. She knew that mixed marriages are called by the Church impious unions, because they are neither a communion in faith nor in grace. If a good Catholic naturally abhors getting married to one who lives in heresy, the horror of the Holy Ghost to enter with his grace a soul that lives in heresy is indeed immensely greater. The very idea that the Holy Ghost could adopt such a soul, or abide in her as in his spouse, is absurd, ay, even impious. Hence St. Augustine said: "But those who, through ignorance, are baptized there (with heretics), judging the sect to be the Church of Christ, sin less than these (who know it to be heretical); *nevertheless they are wounded by the sacrilege of schism*, and therefore sin not lightly, because others sin more gravely. For when it is said to certain persons, it shall be more tolerable for Sodom in the day of judgment than for you, it is not therefore said that the Sodomites will not be punished because the others will be more grievously punished."

And again St. Augustine says: "It is true, Donatists who baptize heathens heal them of the wound of idolatry or infidelity; but they inflict on them *a more serious wound instead, the wound of schism*. Those of the people of God in the Old Law who fell into idolatry were destroyed by the sword, but under the feet of the authors of schism the earth opened and swallowed them up (Ps. cv. 17.), and the rest of their followers were consumed by a flame of fire from heaven. (Ecclus. xlv. 24.) Who, therefore, can doubt that those who were more severely punished had also sinned more grievously?" (De Bapt. contra Donatist., lib. i., c. 8.) Those idolaters who were baptized by the Donatists, and believed in Christ, were healed of their wound of infidelity; they never lived in the unity of the Catholic Church. They never wilfully left her in their ancestors, as the heretics of the present day have done; and yet St. Augustine tells us that the wound of schism which they receive by adhering to the sect of the Donatists was more fatal for them than that which they had received before by the crime of idolatry. Now the wound inflicted by heresy, though material, is still more fatal than that of schism.

Hence those who are separated from the Church cannot be innocent. (St. Augustine, lib. i. contr. Epist. Parm., c. 3.) "Where there is no unity in faith, there can be no divine charity. Therefore divine charity can be kept *only in the unity of the Church.*" (St. Augustine, contr. lit. Petil., lib. ii., c. 77.)

"There are," says St. Thomas, "three kinds of infidelity: there is the infidelity of the heathen or the gentiles, the infidelity of the Jews, and the infidelity of heretics. The errors of the gentiles concerning God are, it is true, more numerous than those of the Jews, and the errors of the Jews regarding the true faith are more numerous than those of heretics, yet the sin of infidelity of the Jews is greater than that of the infidelity of the heathen, and the sin of infidelity of heretics is greater than the sin of infidelity of the Jews and gentiles. The reason is: The gentiles never received the faith of the Gospel, but the Jews received it in its figure in the Old Testament, which they perversely interpret and corrupt, and therefore their sin of infidelity is greater than that of the Gentiles. The sin of infidelity of the heretics is greater than that of the Jews, because they profess the faith of the Gospel, but oppose this faith by corrupting it, and therefore they sin more grievously than the Jews. Hence St. Peter says: "For it had been better for them not to have known the way of justice, than, after they have known it, to turn back from that holy commandment which was delivered to them. (II. Pet. ii. 21.) The Gentiles never knew the way of justice, but heretics and Jews knew it to a certain degree and yet have left it, and therefore their sin is greater.

"Here some one might say: "If the errors of the Gentiles concerning faith are more numerous than those of the Jews, does it not follow that the Gentiles are more guilty than the Jews? And if the Jews are in more points more remote from the true faith than heretics, does it not follow that the Jews are more guilty before God than heretics?"

"By no means; for the greatness of the guilt of the sin of infidelity does not arise from the number of errors about the things that belong to the faith, but from the knowledge of the faith which one has received. Hence he who sins against the faith which he has received by perversely interpreting and corrupting it sins more grievously than he who has never received the faith, just as one sins more grievously who does not keep what he has promised than another who does not do what he has never promised. As the Gentiles never received the faith, they sin against it less grievously than the Jews, who received it at least in figure, believing, as they do, the Old Testament, in which the New Testament, the Law of Grace, was prefigured; and the Jews sin less grievously against the true faith of the Gospel, which they never received, than heretics do, who make profession of faith in the Gospel, which they receive, but perversely interpret and corrupt." (Pars 2a 2æ quæst. x., art. v. et vi.)

"Hence," says Cornelius a Lapide, "it is never lawful to be glad to see heresy preached and propagated, even among the heathens: for, though they announce Christ, yet, at the same time, they also announce many heresies concerning Christ or his Church and sacraments, and these heresies are more pernicious than paganism itself; so that it is far better for heathens not to receive any truth or doctrine from heretics, than to

receive it mixed with so many perverse errors and heresies." (Comment. in Epist. ad Philip., c. i., v. 18.) Invincible ignorance, then, of the true religion, though no sin in itself, cannot supply the means of salvation,—the knowledge of the true religion, divine faith and charity, forgiveness of sin; in a word, it cannot keep nor induce the Holy Ghost to enter such a soul, no matter how good a life a person may lead, because out of the unity of the Church there is no divine charity, and without this charity there is no true piety.

In the Gospel of St. John, chapter the fifteenth, we read how our Lord Jesus Christ exhorted his Apostles to remain in him, in his doctrine and charity, as the branches remain in the vine. He gives them seven reasons why they should remain united with him by faith and charity: 1. Because without him they cannot do anything deserving a reward in heaven. 2. Because if they remain united with him, they will do much good. 3. Because if they do not remain united with him, they will, like withered branches, be cast into the fire of hell. 4. Because if they remain united with him, they will obtain from God whatever they ask. 5. Because by remaining united with him they will greatly glorify God, and promote his glory all over the world. 6. Because he has always loved them most wonderfully, and therefore they should also love him and persevere in love for him. 7. Because in remaining always united with him, they will always have true joy. "Remain in my love; if you keep my commandments, you will remain in my love." (V. 9, 10.) After having encouraged his Apostles to persevere in faith in him, in his doctrine, and in love for him and for one another, Jesus Christ addressed a most touching prayer to his heavenly Father, to obtain for his Apostles and all the faithful the unspeakable grace to remain united with him by faith and charity. "And lifting up his eyes to heaven, he said: Father, I have manifested thy name to the men thou hast given me out of the world. Thine they were, and to me thou gavest them: and they have kept thy word. Now they have known that all things which thou hast given me are from thee, because the words which thou gavest me I have given to them: and they have received them, and have known for certain that I came forth from thee: and they have believed that thou hast sent me. I pray for them: I pray not for the world, but for them whom thou hast given me; because they are thine; and all mine are thine, and thine are mine, and I am glorified in them. . . . Holy Father, keep them in thy name, whom thou hast given me: that they may be one, as we also are. . . . And not for them only do I pray, but for those also who, through their word, shall believe in me: That they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. I in them, and thou in me: That they may be made perfect in one. . . . Father, I will that where I am, they also whom thou hast given me may be with me: that they may see my glory, which thou hast given me. Just Father, I have made known thy name to them, and will make it known, that the love wherewith thou hast loved me may be in them, and I in them." (St. John, chap. xvii.)

The Vatican Council teaches that the unity for which Christ prayed is the unity of the same faith and charity and the unity of communion,

that is, of obedience to the Head of the Church, and that, in order to secure this unity in the oneness of faith and communion, Christ set St. Peter over the rest of the Apostles, and fixed in him the abiding principle of this twofold unity, and its visible foundation. It is by this unity of faith and charity that the perfect members of Christs Church are united with the Holy Ghost, and are in him and through him united with the other divine persons. "God is charity: and he that abideth in charity, abideth in God. and God in him. (I. John iv. 16.) Hence Cornelius a Lapide says:

"Christ's Body, (that is, the community on earth of those Christians who are united under one common Head, the Pope, as the successor of St. Peter, and who profess the same faith and partake of the same sacraments,) derives its spiritual life from Christ, its Head. This life is called the *soul* of the Church. This life (soul) of the Church is either *general* and *imperfect*, or it is *special* and *perfect*. The *general* and *imperfect* life is the *true faith*, and the *special* and *perfect* life of the Body of the Church is *divine charity*. Those of the faithful who are animated with *true divine faith and charity*, which is poured out into our hearts by the Holy Ghost, are, thereby, united to Christ, their Head, and form *his perfect Body*. Those of the faithful who are animated only with the *general* and *imperfect* life, by faith alone, are, it is true, members of the Body of the Church, but they are *imperfect* members; and were they to die in that state, they would be lost forever. But as they are members of Christ's Body, though dead members thereof, they may become perfect members by divine charity, if they profit by the graces that flow from Christ upon all the members of his Body. Hence, as the member of a body which is not united to the other members and the whole body cannot receive any nourishment and life through its body, so, also, a Christian cannot live by the perfect life of the Church, if he is not united by divine charity with all the rest of the faithful and the whole Body of the Church." (Comment. in Epist. ad Ephes., c. iv., v. 16, and in Epist. ad Tim., c. ii., v. 20.)

"The Holy Ghost," says St. Augustine, "is to the Body of Christ, which is the Church, what the human soul is to the human body. As it is by the soul that each member of the body lives and acts, so, also, it is by the Holy Ghost that the just man lives and acts. As the soul does not follow a member cut off from the body, so, in like manner, does the Holy Ghost not follow a member which is separated from the Body of Christ. He, therefore, who wishes to obtain life everlasting must remain vivified by the Holy Ghost; and in order to remain vivified by the Holy Ghost, we must keep charity, love the truth, and desire unity." (Serm. 267). "Therefore no one can find life everlasting except in the Catholic Church." (Serm. ad Cæsarienses). "Where unity is wanting, there can be no divine charity. Hence it is that divine charity can be kept only in the Catholic Church. (Contr. lit. Petil., lib. ii., cap. 77.) Now, as no one can obtain salvation without having the spirit of Christ, or divine charity, and as this spirit or divine virtue, which is called the soul of the Church, is kept only in the unity of the Church, it is evident that out of the Church there is positively no salvation.

"If any one,"² says Christ, "remaineth not in me, he shall be cast off

as a branch, and shall wither, and they shall wither, and tney shall gather him up, and cast him into the fire; and he burneth." (St. John xv. 6.) *

From what has been said, it is clear how necessary it is to live and die in the unity of the Church, in order to be saved. (See our little work "No Salvation out of the Church," pp. 166-250.)

Now, what must Catholics remember, if they read or hear opinions and assertions like the following? *It is not an article of faith that all who are outside the visible Communion of the Church will be lost.* "People can find the way of salvation in any kind of religion and obtain everlasting salvation." "Catholics should repudiate the doctrine, "Out of the Church there is no salvation." "We might be saved outside the Church, but with what difficulties." "Even those who live in a false religion will be saved by virtue of those divine truths which they hold in common with Catholics." "Catholics should be fearless enough to acknowledge that the faith of a baptized Protestant who is invincibly ignorant of the true religion is, in its essential quality, identical with the faith of Catholics. Therefore he is entitled to salvation, and if such a one joins the Catholic Church, his faith does not and cannot undergo any change." "There are many, very many who, though not united to the Roman Catholic Church by any external bond of union, are Catholics by their baptism, and really members of the true Church. These, if they lead blameless lives, or repent sincerely of their sins, and look for pardon through the merits of Jesus Christ, will be saved."

When Catholics read such and similar opinions and heretical doctrines in Catholic papers, magazines, pamphlets, books, or hear them in sermons, catechetical instructions, conversations, etc., they should remember: 1. That every dogma is exclusive, and admits of no interpretation contrary to that which it had received from the beginning. Hence the Vatican Council teaches: "That meaning also of the sacred dogmas is perpetually to be retained which our Holy Mother the Church has once declared; nor is that meaning ever to be departed from under the pretence or pretext of a deeper comprehension of them. Therefore, "If any one shall assert it to be possible that sometimes, according to the progress of science, a sense is to be given to doctrines propounded by the Church, different from that which the Church has understood and understands, let him be anathema (accursed)." (Conc. Vatic., C. iv, can. 3.) Of every dogma of the Church, therefore, is true what Pope Pius IX. has declared of the dogma of the Immaculate Conception of the Blessed Virgin Mary, namely: "Wherefore, if any persons—which God forbid—shall presume to think in their hearts otherwise than we have defined, let them know that they are condemned by their own judgment that

* Of converts who die without being actually received into the Church, or of persons who, by a special grace of God, are enlightened still in the last hour of death to know the true faith, and who earnestly desire to die in it, and who have perfect contrition for their sins we teach with St. Thomas: "A person who died before baptism may be saved, if he had the desire of baptism, proceeding from the true faith, united with divine charity, by which God sanctifies the soul; for His power is not limited by the sacraments."—(See our work "No Salvation," p. 195, etc.)

they have suffered shipwreck in faith, and have fallen away from the unity of the Church."

Any one, therefore, who obstinately denies either directly or indirectly the article of faith "Out of the Church there is no salvation," and impugnes its meaning, as the teachers of the above-mentioned perverse doctrines do, clearly shows that *he presumes to think* in his heart otherwise of this dogma than the Church has always believed and taught it, and therefore let him know that he is condemned by his own judgment, that he has suffered shipwreck in faith, and has fallen away from the unity of the Church.

2. Catholics should remember that whenever the Holy Father, as Chief Pastor and Teacher of all Christians, proceeds, in briefs, encyclical letters, consistorial allocutions, and apostolic letters, to declare certain truths, or anything that is conducive to the preservation of faith and morals, or to reprobate perverse doctrines, and condemn certain errors, such declarations of truth and condemnations of errors are infallible, or *ex-cathedra* acts of the Pope, and therefore, according to the *ex-cathedra* teaching of Leo XIII., Catholics are bound *in conscience, under pain of mortal sin, to receive all these doctrines of the Holy See with the FULL ASSENT of their mind and will, rejecting ALL OPINIONS which they know to be opposed to the teaching of the Church. The Roman Pontiffs, our Predecessors, and especially Pius IX. of holy memory, in the Ecumenical Council of the Vatican especially,—mindful of the words of St. Paul, 'Beware lest any man cheat you by philosophy and vain deceit, according to the tradition of men, according to the elements of the world, and not according to Christ'—never neglected, when it was necessary, to condemn current errors, and brand them with the Apostolic censure. Following in the footsteps of our predecessors we CONFIRM and RE-ITERATE all these condemnations; and at the same time we earnestly beg the Father of Lights that all the faithful, united with us in these same sentiments, MAY THINK AND SPEAK IN ACCORD WITH US.*" (Encyclical of Leo XIII., 21 April, 1878.)

Pope Nicholas I. has, therefore, in 863, in a Council at Rome, pronounced "Anathema" upon every one who holds in contempt the dogmas, mandates, interdicts, sanctions, or decrees which have been wisely promulgated by the Apostolic See for the Catholic faith, for ecclesiastical discipline, for the correction of the faithful, for the bettering of the wicked, or for the prevention of imminent or future evils.*

In accordance with this teaching of the Church, nearly five hundred of the Bishops assembled in Rome to celebrate the Centenary of the Martyrdom of SS. Peter and Paul, in the year 1867, had no hesitation in addressing Pius IX. in the following terms: "Believing that Peter has spoken by the mouth of Pius whatever has been said, confirmed, and decreed by you to preserve the deposit of faith, we also repeat, confirm, and profess, and with one mind and heart reject all that you have judged it necessary to reprove and condemn as contrary to divine faith, to the

* "Si quis dogmata, mandata, interdicta, sanctiones vel decreta pro Catholica fide, pro ecclesiastica disciplina, pro correctione fidelium, pro emendatione sceleratorum, vel interdicione imminuentium vel futurorum malorum, a Sedis Apostolicæ Præsidi salubriter promulgata contempserit: Anathema sit." (Labbe, Concil. tom. x., p. 238, edit. Ven., 1780.)

salvation of souls, and to the good of society. For what the Fathers of Florence defined in their Decree of Union is firmly and deeply impressed in our minds, that the Roman Pontiff is the vicar of Christ, the Head of the whole Church, the father and teacher of all Christians." (Vatic. Council., by Card. Manning, p. 180.)

Hence, according to the teaching of the Vatican Council, "*it is not sufficient for Catholics to shun heretical pravity, unless those errors also be diligently avoided which more or less nearly approach it. We therefore admonish all men of the further duty of observing those constitutions and decrees by which such erroneous opinions as are not here specifically enumerated have been proscribed and condemned by this Holy See.*" A Catholic, therefore, who refuses his full assent of the intellect and will to such teachings of the Holy See is guilty of mortal sin, since such a refusal is a virtual denial of the dogma of infallibility; and if he is aware of this denial, he is a heretic. (St. Alphonsus, Moral Theology, lib. i., 104.)

It is clear that the obstinate teachers of the above-mentioned perverse opinions and doctrines never gave their full assent of the intellect and will to the utterances of the Holy See, by which their doctrines concerning the dogma "Out of the Church there is no salvation" are condemned and rejected, or they would not obstinately persevere in them, and therefore they clearly show that they do not believe the Catholic dogma of the infallibility of the Pope.

The Vatican Council speaks of these unhappy men when it says: "*Unhappily many even of the children of the Catholic Church have strayed from the path of true piety, and led away by various and strange doctrines, they are found to deprave the true sense of the doctrines which our Holy Mother the Church holds and teaches, and endanger the integrity and the soundness of faith.*" (Dogmatic Constitution on the Faith). "*We, therefore, define that every assertion contrary to a truth of enlightened faith IS UTTERLY FALSE. . . . Therefore all faithful Christians are not only forbidden to defend such opinions as are known to be contrary to the doctrines of faith, especially if they have been condemned by the Church, but are altogether bound to account them as errors which put on the fallacious appearance of truth.*"

But those perverse teachers hold in utter contempt, not only this definition and command of the Vatican Council, but also another of the same Council, and another of Pius IX. The other command of the Vatican Council reads as follows:

"Therefore We, fulfilling the duty of our supreme pastoral Office, ENTREAT, by the mercies of Jesus Christ, and by the authority of the same our Lord and Saviour, WE COMMAND all the faithful of Christ, and especially those who are set over others, or are charged with the office of instruction, that they earnestly and diligently apply themselves to ward off and eliminate these errors from Holy Church, and to spread the light of pure faith." (Vat. Council, Chapter, IV., Can. 4.)

The great command Pius IX. gave to all Catholics is the following:

"We therefore again reprobate, proscribe, and condemn all and every one of these perverse opinions and doctrines, and it is our absolute will and command that all sons of the Catholic Church shall hold them as reprobated, proscribed, and condemned."

3. Let Catholics remember that Pius IX. calls the teachers of the above perverse and similar assertions, "*impious wretches*," "*the enemies of the Church*," and "*the destroyers of religion*;" he calls their doctrine "*folly*," and "*a hidden poison*;" he calls their system and opinions "*most wicked*," and their reasons for their opinions "*most frivolous*." Leo XIII. says of these teachers and of those who spread their doctrine: "*To gather and to scatter opinions according to our own will is to be reputed the vilest license, lying, and false science, a disgrace and slavery of the mind.*" (Encycl. Dec. 21, 1887.) These words express the solemn judgment of the Church of these perverse men. Catholics, then, must never listen to these false teachers; they must hate and despise their false opinions and impious doctrines. "They are blind and the leaders of the blind."

"Now I beseech you, brethren," says St. Paul, "to mark them who cause dissensions and offences contrary to the doctrine which you have learned, and avoid them." (Rom. xvi. 17.) For, "though we or an angel from heaven preach a gospel to you *beside that which we have preached to you*, let him be anathema." (Galat. i. 8.)

Alas! if Pius IX. were still alive he could write to many Catholic men in America what he wrote in 1862 to the Archbishop of Munich, and, in 1860, to the Bishop of Breslau, namely: "One of the most grievous afflictions which has befallen us in these unhappy times is to know that in various parts of Germany (say also in America) *several Catholic men are found who, in teaching theology and philosophy, do not hesitate in the least to teach and write with a liberty which has never been heard of in the Church, and publicly profess and spread opinions that are novel and altogether reprobate. We were greatly grieved when we learned that the doctrines which we have reprobated are not as yet thoroughly banished, but are still retained and defended by teachers of sacred doctrine.*" Hence let Catholics remember—

4. That, if any Catholic whosoever should teach or assert anything contrary to the teaching of the Church, such teaching, according to the definition of the Vatican Council, is utterly *false*, and must be conscientiously held in abomination by all Catholics, because such teaching is based, not on any true source of theology, but solely and exclusively on the private authority and judgment of an individual, or of individuals, which, in matters of faith, is of no account whatever. The Vatican Council has declared that the Church is the faithful custodian and infallible expounder of all revealed truths; that she alone knows the extent of revelation and the limits of each revealed truth; that she has to deliver the truth as she has received it from Christ, through his Apostles, within those limits in which it came to her. So, when the Fourth Council of Lateran taught her doctrine, "Out of the Church there is positively no salvation for any one," and stated it in a form apparently so narrow, it was because that doctrine was stated in that precise narrow form by Christ himself, his Apostles, General Councils, the Roman Pontiffs, Fathers and Doctors of the Church; and that doctrine has been taught as an article of faith by the Church up to the present day, and will be taught in that precise narrow form to the end of the world. Every effort, then, made by any person to put that revealed truth in a larger

form than it has been received and taught from the beginning is thoroughly heretical. It was condemned and anathematized by the Vatican Council.

Here we should also remember what Leo XIII. said to the representatives of the Catholic press, namely: "We remember that, even amongst those who are numbered as Catholics, there are some who take it upon themselves to *decide* and *define*, on their private judgment, public controversies of the gravest moment." The just limitations of a truth revealed by God and proposed by his Church for our belief can be decided and defined only by the Pope, the infallible interpreter of the deposit of faith. Now, the just limitations of the article of faith in question were accurately given and defined by Pius IX., saying, "*De fide est, it is indeed of faith, that no one can be saved outside the Apostolic, Roman Church.*" No Catholic on earth, therefore, has a right to extend, on his own private authority, the limits of that fundamental article of faith, in opposition to the limits of that truth which have been declared and defined by the Universal Church.

God has forbidden every one to remove his neighbor's landmark. "Thou shalt not take nor remove thy neighbor's landmark, which thy predecessors have set in thy possession." (Deut. xix. 14.) If the transgression of this command is grievous, how much more grievous must not be the transgression by which the limits of an article of faith are removed which our forefathers—the Apostles, the General Councils, the Roman Pontiffs, the Fathers and Doctors of the Church, and the Pontifical Congregations have set in our possession! How grievous this transgression is, we learn from St. Paul, when he says: "But though we, or an angel from heaven, preach a gospel to you *beside* that which we have preached to you, let him be anathema. As we said before, so I say now again: if any one preach to you a gospel *besides* that which you have received, let him be anathema (accursed). (Gal. i., 8, 9.) "Why," asks St. John Chrysostom, "does not St. Paul say: 'If any one preach to you a gospel *contrary* to that, instead of *besides* that which we have preached to you?' It is to show us that any one is *accursed* who *even indirectly* weakens the least truth of the Gospel." (Cornelius a Lapide, in Epist. ad Gal., cap. i., 8.)

Chancellor Henry R. Pierson, of Albany, delivered an address at the commencement exercises of St. John's College, Fordham, last week, and in the course of an extended and thoughtful oration, exclaimed:

"*Though I am a Protestant, I can thank God that there is a Catholic Church. You have nothing of which to be ashamed in the Catholic Church, and much of which you ought to be proud. I, a Protestant, tell you that you need to stick up boldly for your religion, and the people with whom you come in contact will like you all the more.*" That, in substance, is the feeling of every honest and candid Protestant. Let us be Catholics above all and before all. What profit would it be to gain the whole world and lose our souls? Yes, let us stick up boldly for our religion, for each of its dogmas, and believe it firmly, and teach it intrepidly as the Church has always believed and taught it, and we shall thus secure the respect of all manly and honorable people who may happen not to be of the household of the faith.

Two letters written at the command of Pius IX., by the Sacred Office of the Roman Inquisition, one to the Bishops of England, in 1864, and the other to one hundred and ninety-eight (198) Anglican Clergymen, in 1865. (See Acta apud S. Sedem, vol. ii., pp. 657-668.)

L.

LETTER OF THE SUPREME HOLY ROMAN AND UNIVERSAL INQUISITION TO ALL
THE BISHOPS OF ENGLAND.

It has been made known to the Apostolic See, that certain Catholics and even ecclesiastics have joined a society, organized in London, 1857, for the purpose of procuring the unity of Christianity, and that articles have appeared in print with the signatures of Catholics in favor of said society, or whose authorship has been accredited to ecclesiastics who approve of the same society. It may be easily understood what character this society bears and what its aim is from the articles of the *Union Review*, and also from a sheet which invites and records membership. Formed and fostered by Protestants, it breathes this spirit which it clearly enunciates: That there are three Christian communions, namely, the Roman Catholic, the Greek Schismatic, and the Anglican, and that, although separated and divided from one another, they claim with equal rights the name of Catholic. Free admission is granted to all Catholics, Greek Schismatics and Anglicans, no matter where they may be, under the condition, however, that no one be allowed to call in question any of the truths in which they may disagree, and each one may quietly follow the tenets of his own religious creed. This society enjoins upon all its members to offer prayers, and the priests to offer Masses according to its own intention, in order that the three Christian communions above mentioned, since, as is imagined, they all together constitute the Catholic Church, may finally go to make up one body.

The Supreme Congregation of the Holy Office, to whom accordingly this matter was sent for examination, gave the question mature consideration, deemed it necessary that great pains be taken that the faithful be warned against joining this society, composed of heretics and schismatics. We, and the Cardinals of the Sacred Inquisition, doubt not that the Bishops of that country, with love and doctrine that characterize them, use all diligence in pointing out the errors with which said society is filled, and in warding off the dangers that are there to be found. And still they (the Inquisition) think they would be neglecting their duty if they failed to animate more earnestly the pastoral zeal of these very Bishops in so serious a matter. For this novelty is the more dangerous, because it wears the garb of piety and appears to be very solicitous about the union of Christian society.

It is based upon the endeavor to overturn the divine Constitution of the

Church. Its uppermost idea is that the true Church of Jesus Christ consists partly of the Roman Church, spread and propagated over the whole earth, partly of the Photian schism and the Anglican heresy, who have, in common with the Roman Church, one Lord, *one faith*, and one baptism. But to remove the dissensions which divide these three communions, with great scandal and at the expense of truth and charity, prayers and Masses are enjoined, that God may grant the grace of unity. Indeed, the Catholics' desire should be that dissensions and schisms be rooted out among Christians, and all Christians should be "careful to keep the unity of the Spirit in the bond of peace." (I. Ephes. iv. 3.) Wherefore the Catholic Church prays and exhorts the faithful to pray to God that all those who have strayed away from the Church may abjure their errors and be converted to the true faith and restored to union with the Holy Roman Church, *out of which there is no salvation*; nay, that all men, with God's good grace, may know the truth. But it can by no means be tolerated, that the faithful and ecclesiastics, with heretics for guides, and, what is worse, according to an *intention stained and infected as it is with heresy*, should offer prayers for Christian unity. The true Church of Jesus Christ possesses by divine authority, and is known by, a fourfold mark, our belief in which we express in the symbol; and each of these marks is connected with the others in a manner that they cannot be separated; hence, she who truly is and is called Catholic must at the same time exhibit the prerogatives of unity, sanctity, and Apostolic succession. The Catholic Church, therefore, is one by a unity conspicuous and perfect throughout all the nations of the earth, by a unity, indeed, whose indefectible foundation, root, and origin is the supreme authority and the first rank (*potior principalitas*) of St. Peter, the Prince of the Apostles, and his successors in the See of Rome. And there is no other Catholic Church but the one built on the one Peter, which grows into one body united and cemented by the unity of faith and charity. This it was that St. Cyprian in his fourteenth Epistle so sincerely professed, when thus addressing Pope Cornelius: "Would that our colleagues would firmly support and adhere to thee and thy communion, that is, both the unity and charity of the Catholic Church." The same statement Pope Hormisdas demanded from the Bishops returning from the Acacian schism, to be made according to a formula adopted by the entire Christian antiquity, where *those* are said to be *outside the union of the Catholic Church, who do not in all things agree with the Apostolic See*. Far from being called and considered Catholic by any right of their own, these societies, separated from the Roman See, are known rather by this very separation and discord to be without the true faith and the true doctrine of Christ, as St. Irenæus has so clearly demonstrated as early as the second century of the Church (Lib. iii. *Contra Hæres.*, c. 3). Let the faithful therefore most carefully avoid such societies, which they cannot join without danger to their faith, and let them heed the words of St. Augustine, who says that truth and piety cannot exist where Christian unity and the charity of the Holy Ghost are wanting.

Moreover, there is another reason which should deter the faithful by all means from this London society, and that is, that by joining it they

advocate *indifferentism* and give scandal. This society, or at least its founders and directors, profess that Photianism and Anglicanism are but two forms of the same true Christian religion, in which one can please God as well as in the Catholic Church, and, though dissensions indeed arise among these Christian bodies, still, faith is not harmed, because their faith remains one and the same. But this is the height of a most contagious iudifferentism in the matter of religion, which goes about especially in this age, to the utter ruin of souls. Wherefore it need not be shown that Catholics belonging to such a society are an occasion of spiritual ruin to Catholics and non-Catholics, particularly since this society indulges in the foolish hope that the three separate bodies spoken of will form one body, despite their respective tenets, and since it is opposed to, and tries to prevent by its publications, the conversion of non-Catholics to the faith.

Therefore the greatest care is to be taken lest Catholics, deceived by the appearance of piety or false views, join or in any manner co-operate with the society, and lest they be carried away by the illusion of a new Christian unity, and stray away from that perfect unity, which is founded by the wonderful gift of God's grace on the firmness of Peter.

C. Card. PATRIZI.

Rome, 16th day of September, 1864.

II.

The Society for the Propagation of the Union of Christianity evidently read the letter of the Prefect of the Holy Office "with great sorrow," as they avowed, and as appears from the answer that was made to the Prefect. In this answer the writers made efforts to rebut some of the charges of the S. Congregation. They still maintained that the Anglican Church possessed the name of Catholic. They denied the charge which said "that those three integral bodies should become one, notwithstanding their divided opinions."

"Far be it from us to make such a proposal," they say, "for ecclesiastic unity cannot result from such a union, but rather discord among brethren."

What they exactly begged of God was "that there should exist, as before the Eastern schism, an œcumenical intercommunion, established and confirmed by the profession of the one and the same Catholic faith. This society ought not create envious feelings among you, because we do nothing else but pray that, according to our divine Saviour's words, 'there be but one shepherd and one fold.' This is our whole and only aim.

"As to the *Union Review*, there is but an incidental connection between ourselves and that paper, wherefore we are not responsible for what it says. Still, the opinions of private writers published in that paper help to make the truth of the Catholic faith clear. We know that controversies, as nowadays carried on, are out of vogue in Rome; but in England every question becomes, so to say, public property where no view can enforce conviction without free discussion.

"We have labored many years to hasten so happy a result. Contrary to expectation, we have improved the faith of the fold, its liturgy, and the discipline of the clergy; and not forgetful of outsiders, we have evinced feelings of benevolence towards the respected Church of Rome, though there were some who looked upon us for this reason with suspicion.

"Your Eminence's humble servants and promoters of Catholic unity."

Signed by 198 members of the Anglican clergy.

III.

"*Most Respected and Dear Sirs:*

"In your letter you said, with a sincere heart and in language not to be misunderstood, that your only desire was that there be, in the words of Our Lord Jesus Christ, but one flock and one shepherd, and it afforded this Sacred Congregation much pleasure to think that you wished to attain true unity by the divine grace of Jesus Christ. But you ought to beware of straying from your object in the very act of seeking for it. The Sacred Congregation exceedingly regrets that you have met with this mishap, when you stated that those Christian bodies who boast that they are in possession of the priesthood and of the title of Catholic belong as parts to the true Church of Jesus Christ, although they are divided and separated from the Apostolic See of Peter. There is no opinion further from the correct idea of the Catholic Church than that. For the Catholic Church, as was stated in my letter to the bishops of England, is built upon the one Peter, in one united body, and confirmed by the unity of faith and charity. (*St. Ambros. de Offic. Ministr.*, lib. iii., cap. iii., no. 19.) This union of Faith and Charity and of Communion is by Christ's firm institution not only the principal and fundamental property of the true Church, but also the most certain and ever visible note, which distinguishes with certainty and ease the Church from all the sects. This will be evident to you, if you wish to inquire and examine the subject closely and with an unbiased judgment, from the clear testimonies of the Holy Scripture, the striking figures, parables, and pictures, in which the Church is drawn, and, as it were, represented, as also from the lucid statements of the holy Fathers and the most ancient Councils, and from the consistent manner of proceeding which the Church always adopted from her very beginning against every class of heretics and schismatics, though many of these wished to claim for themselves the priesthood and the name of Catholic. Therefore, as the Church of Christ is in reality Catholic, and is called so, on account of the highest supreme unity of faith and communion, which she most firmly holds among all nations and in all ages, thus also, on account of the same unity, is she proclaimed holy and apostolic; and as without such unity she would cease to be Catholic by right and in fact, so also would she lose at once the insignia of sanctity and apostolic succession.

"But the Church of Christ has never lost, and never shall lose, her unity, even for a moment; for she has the divine assurance that she will last forever. But how, I ask, can we believe that the Church will endure forever, if as time progresses new appearances and new forms should

affect her essential state and condition, as happens in all changes that take place in the world; if, I say, the Church could fail in that unity of faith and communion in which she was established by Christ and afterwards propagated by the Apostles, how could she endure for all times? 'For therefore,' says St. Ambrose (*In Luc.*, lib. vii., no. 91), 'shall the Kingdom of the Church remain forever, because she has one undivided faith and one body.' If the Church of Christ cannot, indeed, fail, it naturally follows that she must be called and believed to be infallible in teaching the Gospel truths; and it is a firm dogma of Catholic faith that Christ the Lord has conferred as a singular gift the prerogative of infallibility upon His Church, whose head, spouse, and cornerstone He is. And what sensible person would maintain that the public and solemn teaching of the Church could be in error, a power established by Christ for this reason, that we 'be no more children tossed to and fro and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive: a power which he promised never to deprive of His presence, to be taught all truth by the Holy Ghost. All nations He wished to be called to the obedience of faith by this power, and that they receive instruction as to what to believe and to do, so much so, that whosoever should not believe the Apostles and their lawful successors would be condemned. This power He invested with the office and authority to draw up in significant language a form as a basis of union for all children of God who are to be instructed in the faith. Hence St. Paul calls the Church 'the pillar and the ground of truth' (I. Tim. iii. 15). But how could the Church be the ground of truth, if the faith could not be safely sought in her? The holy Fathers are unanimous in teaching and preaching that in the unity of the Church the oneness of faith and doctrine is so firmly established that one cannot be separated from the other; to this the golden words of St. Cyprian have reference, when he says the Church is the home of unity and of truth (*domicilium unitatis et veritatis*. Epist. viii., ad Coru., ap. constant., n. 1.) The Catholic Church showed that she never doubted this prerogative which was promised and communicated to her by the constant presence of Christ and the assistance of the Holy Ghost, whenever she undertook to decide controversies about the faith or interpret the meaning of Holy Scripture, or denounce the errors which were opposed to the deposit of revelation in her possession. For she has always promulgated her dogmatic definitions and proposed them as a certain and unchangeable rule of faith; and everybody had to assent internally to these definitions, as a rule of faith, without doubting, suspicion, or hesitation; and those who dared stubbornly to oppose these definitions were considered as having, by this very fact, suffered shipwreck in the faith that was necessary for salvation, and as no longer belonging to the fold of Christ. This goes to show more and more the absurdity of that opinion about the Catholic Church as being made up of three bodies, for the defenders of that view are forced necessarily to deny the infallibility of the Church.

It is no less certain and decided that Jesus Christ has appointed by a particular providence St. Peter from among the other Apostles as their prince and the centre and bond of unity, that there may be oneness of

faith and communion in the Church, that it be perpetually preserved, and that all danger of schism be removed where there is a constituted head (*S. Jerome, lib. adv. Jovin., n. 26.*) Upon him He built His Church, and to him and his successors forever He imposed the duty and authority to feed the entire flock, to confirm the brethren, and everywhere to bind and to loose. Whatever came from the lips of Christ, whatever was handed down and defended by the constant preaching of the Fathers and as such most carefully maintained by the entire Church at all times, and time and again proved by the Supreme Pontiffs and Councils against the errors of innovators – all this is a Catholic dogma. Wherefore the Catholic Church was always believed to be that one alone which remains united in faith and in communion with the See of the Roman Pontiffs, the successors of Peter; which See is therefore called by St. Cyprian the root, the mother of the Catholic Church (*Epist. iv. ad Coru. ap. Constant., n. 3.*) The Fathers and Councils call the Apostolic See the See *par excellence*. From this See has sprung the one priesthood. (*S. Cyprian., Ep. xii. ad Coru. ap. Constant., n. 14.*) and from it flow the rights of all its members. (*Ep. Conc. Aquiteiensis ad Gratianum imp., an. 381, inter Ep. S. Ambros.*) In this See St. Peter is ever living and governing, and dispensing to all seekers the truth of the faith. (*S. Petrus Chrysol. Ep. ad Eutychn., Act. iii.; Conc. Ephes. ap. Haravin. I., 1478.*) And St. Augustine, in order to reclaim the schismatic Donatists to the root and vine from which they had cut themselves loose, uses the argument so much in favor among the ancient Fathers: Come, brethren, if you desire to be engrafted upon the vine. Sorrow fills our heart when we see you thus cut off. Count the priests, as one succeeded the other, ever since the See of Peter was established; that See is the rock, which the proud gates of hell shall not vanquish. (*Psalm in part. Donati.*) In these few words he sufficiently conveys that there is none in the Catholic Church who does not rest upon the rock upon which is placed the foundation of Catholic unity. The same is said by St. Jerome, who considered every one outside the pale that was not in communion with the Chair of Peter and his successor: "Following none other," he writes to Pope Damasus, "but Christ, I am in communion with your Holiness. that is, the Chair of Peter; for I know that the Church is built upon this rock. Whoever eateth of the lamb not in this house is outside. Whoever is not in the ark of Noe shall perish in the deluge. Whoever gathers not with you, scatters; that is whoever is not Christ's is Antichrist's." (*Ep. 14, alias 57 ad Damas., n. 2.*) St. Optatus of Mileve does not express himself differently when he speaks in the highest terms of this See, known to all, erected at Rome, in which See unity must be maintained by all, so that he is a heretic and a schismatic who should raise another See in opposition to one so conspicuous. (*De Schism. Donatist., lib. ii., n. 2.*) And, indeed, in the ordination and succession of Roman Pontiffs, as St. Irenæus clearly says, the same tradition and preaching of the truth which has come down in the Church from the Apostles has also reached us; and this is a perfect proof that this faith is the one and the same life-giving faith which has been preserved and handed down in truth from the Apostles to our own time. (*Lib. iii. contra hæres., c. iii., n. 3, ex vet. interpr.*) Therefore, if it is a proper and perpetual mark of the true

Church of Christ to hold the supreme unity of faith and social charity, that she should flourish and, like a city on the mountain, be ever visible to all men; and if, on the other hand, Christ willed the Apostolic See of Peter to be the fountain head, the centre and bond of this unity, *it follows that all religious bodies which are separated from the external and visible union and obedience of the Roman Pontiff cannot be the Church of Christ and cannot belong IN ANY MANNER WHATSOEVER to the Church of Christ*, to that Church, I say, which in the Creed, after the mention of the Trinity, is held up as an article of faith as the holy Church, the one Church, the true Church, the Catholic Church (*S. Aug. de Symb. ad Catech.*, cap. vi); which is called Catholic, not only by her own children but also by all her enemies (*S. Aug. de vera Relig.*, c. vii.); and the very name of Catholic attaches to her, so that, though all heretics wish to call themselves Catholic, if a stranger should ask them for the Catholic Church, not one of them will dare to point out a church or a house of their own. (*S. Aug. contra Epist. fundam.*, c. iv., n. 5.) *Through her as through a body most intimately united with him, Christ dispenses the benefits of his redemption, and any one separated from her, however praiseworthy a life he may think he leads, by this crime alone, i. e., by his separation from the unity of Christ, he will be debarred from life eternal, and the wrath of God will remain upon him (S. Aug. Ep. 141, alias 152, n. 5); and it also follows from all this that those societies have no right whatever to the name of Catholic, and that it can in no wise, in fact, be given to them without manifest heresy.*

But from all this you will understand, respected and well beloved sirs, why this Sacred Congregation has taken so exceedingly great care that the faithful should not be permitted to join or in any manner to foster the society recently organized by yourselves for the promotion, as you say, of the unity of Christianity. You will also see that any effort to bring about concord must utterly fail, unless those principles are resorted to upon which the Church rests from the beginning, since her institution by Christ, and according to which she has been propagated as one and the same over the entire earth in every age thereafter by the Apostles and their successors. A clear exposition of these principles is found in that celebrated formula of Pope Hormisdas, which the entire Catholic Church has certainly approved. Finally, you will see that the œcumenical *intercommunion*, of which you speak, before the Photian schism, thrived only because the Eastern Churches had not as yet renounced the obedience due to the Apostolic See; and to restore this so much desired intercommunion it will not suffice to lay aside hostility and hatred against the Church of Rome, but it is absolutely necessary, *by virtue of the command and institution of Christ*, to embrace the faith and communion of the Church of Rome; for, as the Venerable Bede, one of the most glorious ornaments of your nation, well says: "Whoever separate themselves in any manner from the unity of faith and from union with him (St. Peter) cannot be freed from the bonds of sin, nor can they enter the portals of the kingdom of heaven. (*Hom. in nat. SS. Petri et Pauli.*)

"Now, respected and dear sirs, since it is plain that the Catholic Church is one, and cannot be rent asunder or divided, I hope you will no

longer hesitate to enter the bosom of that same Church which, as mankind must testify, has attained the height of authority from the Apostolic See through the succession of Bishops, notwithstanding the unsuccessful attacks of heretics. (*S. Aug. de util. credendi*, c. xvii., n. 35.) Would to God that the work, through the kind sentiments towards this Church, which the Holy Ghost has begun in you, He would also deign without delay to finish and to perfect. This our Holy Father the Pope Pius IX. with this Sacred Congregation wishes you with all his heart: for this he earnestly prays the God of mercies and the Father of light, that finally you all, fleeing from your state of exile, may return to the inheritance of Christ, to the true Catholic Church, to which certainly your forefathers belonged before the regretted separation of the sixteenth century, that you may happily merit to receive the root of charity in the bond of peace and in the communion of unity. (*S. Aug. Ep. 61, alias 223, n. 2; ep. 69, a. 238, n. 1*). Farewell.

· “*Rome. this 8th day of November, 1865.*”

“**C. CARD. PATRIZI**”

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